ED 017 391 RC 002 405

CALIFORNIA INDIAN EDUCATION, REPORT OF THE FIRST ALL-INDIAN STATEWIDE CONFERENCE ON CALIFORNIA INDIAN EDUCATION.

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PUB DATE 20 NOV 67
EDRS PRICE MF-$0.50 HC-$3.56 87P.

DESCRIPTORS- *AMERICAN INDIANS, ADMINISTRATIVE PERSONNEL, ADULTS, CONFERENCE REPORTS, CONFERENCES, CULTURAL DIFFERENCES, *EDUCATION, ECONOMICALLY DISADVANTAGED, IMPROVEMENT, LOW INCOME, MINORITY GROUPS, OBJECTIVES, PLANNING, *PROBLEMS, *STUDENTS, SCHOOLS, TEACHERS,

A CONFERENCE ON CALIFORNIA INDIAN EDUCATION WAS HELD IN MARCH, 1967, AT STANISLAUS STATE COLLEGE. THE CONFERENCE PARTICIPANTS INCLUDE ADMINISTRATORS AND TEACHERS FROM REPRESENTATIVE SCHOOLS WITH A HIGH PROPORTION OF INDIAN STUDENTS IN CALIFORNIA, ANTHROPOLOGISTS AND SOCIAL SCIENTISTS FROM VARIOUS COLLEGES, AND INDIANS FROM REPRESENTATIVE AREAS THROUGHOUT CALIFORNIA. THE OBJECTIVES OF THE CONFERENCE WERE--(1) TO INTEREST A REPRESENTATIVE CROSS-SECTION OF THE CALIFORNIA INDIAN ADULT POPULATION IN THE EDUCATION OF THEIR CHILDREN, (2) TO INVOLVE INDIAN PEOPLE IN PLANNING THE IMPROVEMENT OF THE EDUCATION OF THEIR CHILDREN, (3) TO UNIFY THE INDIAN PEOPLE AND USE THEIR COLLECTIVE STRENGTH TOWARD THE COMMON GOAL OF IMPROVED EDUCATION, AND (4) TO IDENTIFY THE PROBLEMS OF INDIAN EDUCATION AND FIND WAYS OF SOLVING THOSE PROBLEMS. SEVERAL RECOMMENDATIONS FOR METHODS TO IMPROVE THE EDUCATION OF CALIFORNIA INDIANS EVOLVED FROM THIS CONFERENCE AND ARE INCLUDED IN THIS REPORT. (ES)

ED017391

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APR 5 1968

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RC 002405

Published by
AD HOC COMMITTEE ON CALIFORNIA INDIAN EDUCATION
1349 Crawford Road, Modesto, California 95350

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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CALIFORNIA INDIAN EDUCATION

Report of the First All-Indian Statewide Conference on California Indian Education

Ad Hoc Committee on California Indian Education
1349 Crawford Road, Modesto, California

THANKS

The Ad Hoc Committee wishes to thank all those agencies which helped to make the North Fork Conference a success, including especially,

The Rosenberg Foundation

The North Fork Union Elementary
School District

The Far West Laboratory for
Educational Research and Development

The committee also wishes to thank all of those Indian and non-Indian individuals who worked so hard to contribute, through the conference, to the improvement of California Indian Education.

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Editor's Preface

The editor wishes to state that his task has been primarily that of a compiler. All of the material in the body of this report, aside from the introduction, and much of the material in the appendices, is the contribution of individual Indians or of Indian people working together as a committee. Minor textual changes made by the editor have been thoroughly examined by the Ad Hoc Committee so as to guarantee that the body of this report accurately states the opinions of the California Indian people who participated in the statewide conference.

The editor wishes to thank Mr. Larry Martin of Fresno City College for his work in recording the recommendations of the conference study groups and the Indian scholarship students at Fresno City College who typed the above.

Jack D. Forbes
Far West Laboratory for
Educational Research and Development

Introduction: the Significance of the Report

The native people of California are the victims of an especially harsh series of armed conquests which reduced their numbers from perhaps 200,000 in 1769 to 100,000 in 1848 and from the latter to less than 20,000 by 1880. Such a conquest, where within the span of one generation a population is reduced by 80%, produces traumatic socio-psychological results, and this is especially true when the survivors are forced for several additional generations to live as members of a legally inferior class systematically deprived of wealth and afforded little protection from almost every conceivable form of exploitation and denigration.

That California Indian people have endured and have increased in numbers once again (numbering between 30,000 and 50,000 today) is testimony enough to their courage and stamina. That they have also preserved a substantial, albeit variable, amount of their pre-invasion cultural legacy in the face of systematic efforts to destroy that heritage is testimony to the value of what they have to share with their fellow Californians of today.

Conquered peoples, and especially those who have experienced a brutal conquest, tend to isolate themselves from their conquerors, spatially where possible, and-inwardly (psychologically) almost universally. They tend to develop styles of behavior which cause them to often be categorized as apathetic, withdrawn, irresponsible, shy, lazy and helpless in terms of managing their own affairs. Alcoholism and excessive personalistic factionalism seem to typify such defeated, powerless populations, and individuals exhibit signs of possessing serious inferiority complexes and a weak or negative sense of personal identity. This style of behavior tends not to be greatly ameliorated by paternalistic-elitist reform or welfare programs which may subsequently be administered by the dominant population, perhaps because such programs serve simply to reinforce a sense of inferiority and incapacity.

It may well be that a conquered population can be truly liberated from the state of being conquered and powerless only through a process of self-liberation wherein the people in question acquire some significant measure of control over their own destiny. As a part of this process, a conquered people must acquire some control over the various mechanisms which serve to develop or to destroy that sense of personal inner security and pride which is essential for successful participation in socio-political affairs. All forms of education, including that which derives from the home, the community and mass media are crucial in this connection.

This report, and the various conferences and meetings leading up to it, represents a significant step in the California Indian people's struggle for psychological liberation. It represents an effort to come to grips with those educational forces which, too often in the past, have either been hostile, devastatingly paternalistic, or indifferent to the Indian individual. The California Indian people are attempting, through this effort, to gain some measure of influence over their own destiny and of the destiny of their children. By so doing, they are liberating themselves from the negative self-images forced upon them by the conquest, are helping to insure that their children will not be victims of such negative self-images, and, in addition, that all California education will be improved through the enrichment represented by the native legacy of this state.

The recommendations made by the Indian participants at the North Fork conference are very good ones, in my opinion. They are in essential agreement with developing social science theory as it relates to education in a multi-cultural society and are also in agreement, in principle, with the educational changes sought by many Mexican-Americans, Afro-Americans, and other culturally different minority populations within the United States.

The acceptance of these recommendations by public agencies will, I believe, contribute to an enriched educational experience for all Californians, of whatever ethnic background.

Jack D. Forbes

I. How the Conference Came About

According to the U. S. census figures, California Indians have achieved much less in formal education than their white counterparts, (8.9 median school years). The State Advisory Commission on Indian Affairs, in its report to the Governor and Legislature, indicated that Indian children from high schools with a high percentage of Indian students, upon reaching the age at which attendance is no longer a legal requirement, have a drop-out rate as high as seventy-five percent. A very small percentage finish high school and very few attend college. In as much as lack of formal education is generally related to low income and poor living conditions, among other things, there is a great need to identify the problems which cause Indian students to drop out so that some positive action can be taken.

A conference on the Education of Teachers of California Indians was held at Stanislaus State College on March 19-20-21, 1967. The conference participants included administrators and teachers from representative schools in California with a high proportion of Indian students, anthropologists and social scientists from various colleges, and Indians from representative areas throughout California. Several good recommendations for ways to improve the education of California Indians evolved from this conference.

Even though the conference report was to be submitted to the Chairman of the State Advisory Commission on Indian Affairs, the Indians in attendance at the conference felt that there was no assurance that the State Legislature would do anything about it. Therefore, they met on March 20 and 21 to discuss ways and means of following up on the conference recommendations. Out of these meetings came the unanimous agreement that a committee on Indian education was sorely needed at this time. To this end the Indians in attendance formed an Ad Hoc Committee whose purposes are: to recommend to the State Legislature that funds be provided to implement the suggestions of the conference; to work toward establishing future conferences involving more Indian people; to study ways and means of financing educational programs for Indian children; and to investigate resource material for teachers of Indian children and other teachers.

The Ad Hoc Committee's first order of business was to go over the semi-final draft of the conference report when it was ready, to make sure it really expressed the Indian conference members' true views. For this purpose, as many of the committee as were able met in Modesto on April 22, 1967. The final report of the conference, with the committee's suggested corrections, was submitted to the State Legislature, along with the committee's recommendation that funds be appropriated to implement the recommendations presented in the report (something which the Legislature has not yet seen fit to do).

The committee decided that, before planning a statewide conference, more Indians should be made aware of the activities and purposes of the

Ad Hoc Committee; therefore, each member of the committee was charged with various responsibilities prior to a July 15th planning meeting. One of the responsibilities included was for each member to hold several small meetings with Indians in neighboring areas in order to interest more Indians in becoming involved in improving the education of California Indian children. Such meetings were subsequently held in Bishop, Hemet, Covelo, Ukiah, Crescent City, and elsewhere.

Our July 15 meeting at Modesto Junior College had a good representation from most of California. The northeastern part of California was the only area not represented, and southern California had only two representatives. This was understandable, since the Bureau of Indian Affairs held meetings on this same date in these areas, to explain the so-called "Omnibus Bill," the Indian Redevelopment Act, (H. R. 10560 and S. 1816), which is of vital concern to the Indians.

The people in attendance at this meeting voted to have an all-Indian statewide conference on Indian education in the Fresno area sometime in October. Most of those attending volunteered to serve on the Conference Planning Committee.

During August, September and October the Conference Planning Commitee and the Local Arrangements Committee held several meetings at Tuolumne and North Fork. Thanks to offers of cooperation from the North Fork Union Elementary School District Superintendent, Grant Sturm, the Sierra Indian Center and the Sierra-Mono Indian Museum group, the committee decided to hold the statewide conference at North Fork in a delightful foothill setting.

The purposes of the conference were:

1. To interest a total representative cross-section of the California Indian adult population in the education of our children.
2. To involve our people in planning the improvement of the education of their children.
3. To unify our people and use our collective strength toward a common goal: improved education for our children.
4. To identify clearly the problems which prevent the majority of Indian children from achieving the same level of education as the white children.
5. To investigate ways and means of solving these problems.
6. To decide on the next course of action.
7. To record the conference findings in a professionally prepared report which will truly reflect the all-Indian approach to these problems.

Widely circulated among native California Indian people were the following possible topics for discussion, so that they could be talking about them in their own local areas:

Why Indian children drop out of school before finishing high school?
What problems do Indian children have in the elementary school?
What problems do Indian children have in the high school?
How can we get disinterested school administrators to get involved in improving the education of Indian children?
How can we get our own Indian people involved in the improvement of the education of their children?
What can we do to get teachers more interested in helping Indian children?
What can we do to help teachers in the teaching of Indian children?
How can we get Indians interested in helping teachers who are interested in teaching Indian culture?
How can we get Indians to invite teachers and administrators into their homes?
How can we get Indians to cooperate with educators who are interested in writing up Indian history, cultural practices, languages, etc.?
What can we do to improve the image of the Indians?
How can the reestablishment of Indian ceremonies, games, dance, etc., contribute toward the improvement of the Indian's image and his education?
How do Indian arts and crafts contribute to the improvement of the Indian's image and his education?
What can Indians do to help in gathering and disseminating resource material on Indians for the teachers?
What can Indians do to help make the teachers feel at ease with Indians and Indian children?
What can Indians do to help school districts secure finances for underprivileged children?
How can Indians interest colleges in getting graduate students to do research in Indian history, lore, languages, etc.?
How can Indians interest a college or university into becoming a center for Indian education?
How can Indians influence agencies, school boards, etc., to work toward the improvement of education?
Is there a need for a strong Indian organization in California to work in the improvement of education?

Members of the Conference Planning Committee and Dr. Jack D. Forbes met with Mrs. Jackson Chance of the Rosenberg Foundation in San Francisco. A formal proposal was submitted requesting financial support for the conference in order to be able to provide free meals and lodging and transportation reimbursement for the California Indians coming to North Fork and in order to finance the printing of a report of the conference findings. Mrs. Chance was very interested in the proposal and late in September the Rosenberg Foundation's governing board approved the request for $5,050. The Far West Laboratory for Educational Research and Development agreed to administer the grant for the Ad Hoc Committee in addition to the furnishing of some of Dr. Forbes' time.

The next step was to make the California Indian people fully aware of the plans for the conference, a process well underway thanks to local meetings and the "Indian grapevine." News releases were sent to newspapers, Indian publications and Indian organizations and letters were dispatched to several hundred individuals whose interest in Indian education was known. Letters were also dispatched to tribal chairmen, whose tribes were not already represented on the ad hoc committee.

The following is a copy of the general announcement sent to more than 400 Indian people:

Dear Friends:

The Indian people of California will be writing a new page in history--in more ways than one, perhaps--when we gather for the All-Indian Conference on Indian Education at North Fork, October 20-22. This event will mark the first time such a large group of us, through our own initiative, have met together with the determination to guarantee the future success of our people through the improvement of education for our children. With the sharing of our ideas and experiences, we expect to evolve ways for our children to achieve at least as much formal education as their white counterparts. Most of us are aware of the fact that the economic condition of the people of America is closely correlated with their level of educational achievement; therefore, it seems that one of the best ways to improve the economic position of the Indian in America is to improve his education. With this in mind, each of us should make every effort to attend this important event.

Most of us will be "camping out" free (at the North Fork Campground), just as our forefathers did when they gathered for special "conferences" in the years gone by, so if this is your preference also, bring your bedding and some shelter, if you want it. We also have two large buildings reserved as "his" and "hers" domitories, for those who would rather sleep indoors (with your own bedding, of course). In addition to this, several teachers and local townspeople have offered to share their homes with the Indian visitors.

Noon and evening meals will be provided free of charge. Breakfast will cost one dollar. Money will be available to pay for your gasoline. Early returns from participants throughout the state indicate that there will be at least 150 attending the Conference, but there is still room for more, so if you know of anyone else who might be interested in participating, please encourage him or her to attend.

Registration will be at the lower campus of North Fork Elementary School. A Host Committee will be there to welcome you and to assign your camp or sleeping places.

Enclosed is a copy of the tentative program. We are looking forward to meeting and working with you.

That, in brief, is the story of the background of the first all-Indian statewide conference on education. Reports of the early meetings are presented in the appendix for those interested in details and in the names of the many individuals sharing in the work of planning the conference.*

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*The preceding material is taken from the proposal presented to the Rosenberg Foundation and other documents prepared by the Ad Hoc Committee.

II. An Overview of the Conference

The All Indian Conference on Indian Education, held on the lovely campus of the North Fork Elementary School beautifully located in the Sierra foothills of North Fork, California, proved to be both challenging and inspirational to the participants who gathered there from as far as Pala in southern California and Smith River in the north. Of the 180 Indian people who attended the various parts of the Conference, approximately 150 actually participated in the conference small-group meetings.

The Conference got off to a rousing start with a delicious Mexican style dinner, followed by a very informative and inspirational speech presented by Dr. Jack D. Forbes of the Far West Laboratory for Educational Research and Development in Berkeley. In his speech Dr. Forbes pointed out, among other things, the reasons why Indians are faced with so many problems, the need to recognize and understand these problems, how to cope with them, and why it is important to tackle these problems at this particular time. His talk did much to set the tempo for the meetings which followed during the next two days.

The Saturday morning session began with the chairman setting the stage, (with purposes, format, conference questions under consideration, etc.) for the sessions which followed. Robert Lavato of Pala spoke on the educational problems faced by Indians in his area and programs that are being undertaken to help alleviate some of these problems. Henry Jones of Clovis told of the programs carried on in Fresno County through the efforts of the Sierra Indian Center.

Following the presentations, the assembly was divided into eight seminar groups whose purposes were to answer the question, "What problems do you feel prevent the majority of Indian children from achieving the same level of education as the white children?" Discussion continued until lunch time.

The afternoon session began with a panel of Indian speakers. Vivien Hailstone of Hoopa told of the work being done in her area to preserve the Indian culture, including, among other things, several classes in basketweaving and pottery making. Adam Nordwall of San Leandro discussed "Project Eagle," a vocational education proposal by "New Futures, Inc.," a program designed to train Indian people for various occupations. He asked the Indians in attendance to consider the program and to elect two members from the group to serve on the board of directors for the project. (The delegates later voted not to act on this matter at this time, since they felt that they did not know enough about the project to make a fair evaluation at the conference). June Garcia of Dunlap discussed the various programs, including "Head Start" and other self-help programs with which she is involved. Frances Sherman of North Fork told of the various programs and the successes they are having with them in her area. Larry Martin of Fresno told of the program that Fresno City College has had for Indians in Fresno and Madera Counties to encourage them to go to college. Two of his students told of their experiences and successes at

Fresno City College.

The rest of the afternoon was devoted, through the individual seminar groups, to answering the next two conference questions: "What recommendations do you have that might correct these problems?" and "What would be your suggestions toward implementing the above recommendations?"

Following the afternoon meeting and evening meal, Mrs. Thelma McVay and the Ed Lopez family of Smith River, dressed in the beautifully ornate handmade costumes of their tribe, entertained the group with native songs and dances of their area.

The evening program, which was presented by Mrs. Rosalie Bethel of the Sierra-Mono Indian Museum, included demonstrations of the uses of various handcrafted items, native songs and dances and story-telling. Clifford Bethel was master of ceremonies for the show, whose performers provided a delightful evening of entertainment as well as a fascinating insight into their rich culture.

Sunday morning's general meeting was devoted to reports, by the seminar chairmen, of their group's answers to the conference questions. It was amazing to hear from eight different seminar groups, practically identical findings, indicating quite clearly the similarity of the many problems faced by Indian children in trying to get an education equal to that of their white counterparts.

Delegates felt that a large part of school achievement is based on the "self-image" of a child and that this can be damaged or destroyed by classmates and teachers who are ignorant or scornful of Indian cultural values and contributions which Indians have made to the enrichment of western civilization.

Among agreed upon factors are these: Teachers do not understand the adjustment problems of Indian children to classroom situations. There is little communication between the teacher and the parents: The parents rarely visit the school except when they come to the teacher or administrator when upset about some serious problem. In turn, the teacher rarely familiarizes himself with the actual home situation of the Indian pupil, resulting in severe misunderstandings, including schoolwork assignments which the pupil finds impossible to carry out in his normal home environment, or which have little practical relationship to his home life. The majority of textbooks contain almost nothing about the character of Indian cultures prior to the coming of the white man. Rural schools have little available in audio-visual and library materials to make Indian history and his culture vivid and intriguing to all students. It is desirable for the entire educational structure to be aware that, though basic differences exist between Indian and non-Indian cultures, these are not necessarily bad, but can be used to make human interaction more meaningful and successful for all children. Indian parents need to become more vigorously involved with the schools and school problems, as well as with the community at large. They need to identify and preserve and disseminate information about their cultural heritage. Many parents need to improve their behavioral patterns if they expect others to have a good image of them. This is essential for their children's self-respect, especially. Parents should cooperate with teachers and other interested people or organizations interested in learning about Indians.

Following the reports, members attended the last seminar group meetings to answer their last question: "How can you be assured that the agencies responsible for carrying out these recommendations will not take them lightly?" These meetings lasted until lunch time.

The final session began at 1:30 p.m. Each seminar chairman reported the results of the group discussion on the last question, each agreeing that some type of statewide organization on education was needed, and that we should continue the good work started by the Ad Hoc Committee.

It was agreed that, since the State of California has largely failed, to date, to carry out earlier recommendations for the improvement of Indian education in the state, we are in favor of the reinstatement of the Johnson-O'Malley Act funds as soon as possible in order to get a corrective program started.

The findings of this conference generally concurred with those outlined in the report on the Conference on the Education of Teachers of California Indians, held at Stanislaus State College, March 19-21, 1967.

A motion was made to continue the Ad Hoc Committee on Indian Education until such time that the committee is able to formulate plans for a more permanent statewide organization. The motion passed unanimously. David Risling, Jr., was retained, by unanimous vote as chairman of the committee.

Elected to a steering committee to work with the chairman in carrying out the business at hand until a permanent statewide organization is formed were: Marie Potts, Sacramento; Margaret Mathews, Crescent City; Clifford Bethel, North Fork; Robert Lavato, Pala; Harvey Ince, Fresno; Madeline Ball, Banning; Alfred Elgin, Jr., San Lorenzo; Mariano Tortez, San Jacinto.

It was the general consensus of the assembly that a follow-up conference be held in the spring somewhere in central California for the purpose of continuing the dialogue begun at this conference and to involve other interested persons, agencies, etc., who are concerned with the welfare of Indian people. Inter-Tribal Friendship House in Oakland was tentatively selected as the place to hold the conference. The first or second weekend in May was selected as the best time for the conference. Alfred Elgin, Jr., and Adam Nordwall were selected as co-chairmen of the host committee.

The steering committee was directed to meet immediately following the general assembly to conduct necessary business in order to carry out the wishes of the assembly.

The benediction in her native language was given by Maude Sherman. The meeting was adjourned at 3 p.m.

David Risling, Jr.

III. The Conference Findings: Recommendations

Preliminary Statement

The Indian participants at this first statewide conference divided into eight study groups for the purpose of assessing problems in Indian education and making recommendations. Since the reason for examining problem-areas was to arrive at solutions, emphasis here will be placed upon the resultant recommendations. Individuals wishing more information on the Indians' view of problem areas may wish to examine Section IV of this report, which presents the verbatim reports stemming from the individual study groups.

A. Recommendations to the Parents of Indian Children

The conference participants feel very strongly that the role of the Indian parent is of crucial significance. Parents must assume greater responsibility for the educational and emotional development of their children and not expect the school to succeed where parents fail. More specifically,

1. parents should assume the responsibility of counseling and guiding their children at home;
2. parents should provide training in Indian language, history and culture at home, to supplement community and school efforts;
3. parents should participate actively in organizations such as Parent-Teachers Association and should visit the school frequently (not just when their child has a problem);
4. parents should help the Indian community develop educational and recreational programs for youth;
5. parents should attend classes in order to prepare themselves for helping their children, if the parents lack suitable background;
6. parents should be willing to serve as teachers in Headstart programs and as teacher aides and resource persons in regular classrooms, and:
7. parents should work to improve their self-image by setting better examples for their children within home and community.

B. Recommendations to the Indian Community

The local Indian community must better organize itself so as to provide services to youth not now available and so as to be in a position to help the schools improve their educational programs. More specifically,

1. Indian-centered clubs should be encouraged, along with museums, arts and crafts workshops, recreation programs, and Headstart classes where these do not now exist:
2. Indian self-help (benevolent) societies might be organized to provide financial assistance to pupils and families in times of emergency;

3. Indian people should have greater contact with teachers, counselors, administrators and school board members by means of formal and informal meetings arranged by the Indian community:

4. To achieve the latter a local education organization may be necessary; and

5. The Indian community should develop resource people for use in the school and should put on lectures about Indian subjects for the benefit of Indians and non-Indians.

C. Recommendations to School Administrators and Board Members

The school should serve all people in the total community. Indian parents and organizations must be involved in the life of the school and in making decisions about the school's program. Communication between the school and Indian parents must be improved. The local Indian heritage must be recognized as a key part of the school's curriculum, reflecting as it does the heritage of the local region for all pupils. More specifically,

1. Indian parents should be encouraged to be involved in the school as school board members, resource people, teacher aides, volunteer counselors, and PTA members.

2. School personnel must establish friendly contacts with Indian people which means that they must overcome prejudice and participate, when appropriate, in Indian-organized activities and get to know parents;

3. Better lines of communication should be established between the school and Indian parents, perhaps by means of frequent contacts as recommended above;

4. The school must show respect for the Indian language and heritage but at the same time must allow the Indian people to determine for themselves what "Indian-ness" means today. That is, the school must rely heavily upon Indian resource people in the development of curriculum dealing with the Indian heritage, especially as it relates to the present day; and

5. School districts with Indian pupils should make every effort to secure certificated staff members of Indian background, in addition to utilizing local Indian adults and older youth as aides, tutors, etc.

D. Recommendations to Colleges and Universities

The conference participants strongly recommend that California's colleges and universities strengthen their programs in California Indian history and culture, develop special programs for teachers of California

Indian pupils, establish more scholarships for Indian students, and take steps to insure that full information on college requirements and scholarships are made available to Indian high school students. More specifically,

1. Courses should be available where feasible on California Indian languages, taught for the benefit of average students and not solely for students of linguistics;

2. Additional courses on California Indian history and culture should be available, especially for prospective and experienced teachers, and existing courses dealing with California history should be altered or lengthened so as to allow for full treatment of all minority groups' contributions;

3. One or more California state college or university campuses should be strongly encouraged to develop a center for Indian studies in order to provide special training for teachers, Indian leaders, social workers, et cetera, for example to carry out research projects relating to California Indians, and in order to help develop Indian-related materials for use in the schools. Such a center should work closely with an Indian advisory panel and with Indian organizations in order to insure that the scholars involved do not simply exploit Indian culture, archaeological sites, et cetera, for their own purposes in a manner offensive to the Indian people;

4. Special interdisciplinary training programs should be developed for prospective and experienced teachers emphasizing anthropology, sociology, social psychology and minority group history and culture. These programs must include procedures whereby the student teachers become familiar with the specific language, history and contemporary culture of the people they will be working with, perhaps by means of instruction "in the field," after employment is secured but prior to beginning actual teaching;

5. Scholarships or other aid should be provided to encourage graduate work in Indian education;

6. Special counseling and tutoring arrangements should be developed to help Indian students overcome high school deficiencies;

7. More dormitories should be provided at economical rates for rural students at junior and state colleges;

8. Work-study opportunities should be provided for Indian students, and;

9. Special procedures should be developed for insuring that minority high school students are fully aware of college requirements and scholarship aid programs.

E. Recommendations to Teachers and Prospective Teachers

The conference participants recommend strongly that teachers receive special preservice and inservice training designed to thoroughly familiarize themselves with the special background of the Indian child and with the history and values of the local Indian community, that teachers working with Indian pupils need to be especially empathetic and prejudice-free individuals, that teachers need to interact in a friendly manner with Indian parents more frequently, and that teachers should be receptive to the use of Indian adults as resource people and aides in their classrooms. More specifically,

1. Teachers need to understand thoroughly the background of the Indian child with whom they are working which requires an understanding of the local Indian heritage and the social structure of the region in addition to a general knowledge of Indian history and culture;
2. Teachers should respect the heritage and values of the local Indian community because such respect is closely related to the development of a positive self-image on the part of Indian youth;
3. Teachers should become familiar with at least commonly used words and phrases from the local Indian language as one means for showing respect for the native culture and also in order to share the linguistic heritage of the region with all pupils;
4. Teachers need to be aware of their own middle-class assumptions and prejudices, and of their own personality traits and manners, so as to be able to modify those aspects of their behavior which inhibit easy interaction with Indian pupils and parents;
5. Teachers should be trained to utilize Indian aides and resource people in the classroom and should be helped to overcome any fear of having non-teacher adults in the classroom.

F. Recommendations to Counselors and Administrators

The conference participants feel that counselors and administrators need to develop the same understanding of the Indian heritage and community as do teachers, and that, in addition, counselors must strive to develop an empathetic behavior as regards the shy or alienated Indian child. Also,

1. Counselors must not channel an Indian child into a largely athletic or non-college program until the child has clearly demonstrated that he wishes to be a "vocational" major. Even then, the vocational programs available at junior colleges

should be kept open as options for future education;

2. Schools should be sure that Indian pupils are made aware of scholarship opportunities and college requirements at an early age;

3. Work-study programs should be available as an alternative to dropping out of school completely and every effort should be made to keep "drop-outs" in school at least part-time;

4. An Indian person, preferably an older person familiar with the language and culture of his own people, should be used as a liaison person between school counselors and parents; and

5. An "opportunities" counselor, preferably an Indian, should be available to work with both parents and youth.

G. Recommendations on the Indian Heritage

The conference participants believe very strongly that the Indian heritage should be an integral part of the programs of the school and the Indian community, that the use of the Indian heritage in the school is especially important for helping Indian pupils develop a sense of identity and personal worth (but that it is also important as a part of the common heritage of all pupils), and that local Indian people must be actively involved in any programs developed by a school that touch upon the Indian heritage. More specifically,

1. The Indian people must unify and emphasize their Indian culture, and learn how to retain it and teach it to the younger generation;

2. Indian people should be brought into the school to help professional staff develop materials for the curriculum and to teach arts and crafts, dancing, singing, et cetera;

3. The school and Indian adults and children together should develop projects to record local Indian history, protect historical and cemetery sites, construct exhibits, preserve Indian place-names, and put on pageants; and

4. Non-Indians must recognize that the Indian heritage is a living, evolving legacy which has not been static in the past and is not static today and that the "core" of being Indian is being a member of an Indian community and not a particular style of dress or ornamentation. Teachers must avoid the idea that a "real" Indian needs to dress and act as Indian people did a century ago.

H. Recommendations on Textbooks and Mass Media

Indian people are not pleased with most of the textbooks utilized in the schools. It is recommended that textbooks used in California be changed so as to deal accurately with the history and culture of California Indians, that new supplementary materials dealing specifically with California Indian history and culture be prepared, that all texts include pictures of children of different racial backgrounds and that the "mass media" (television, et cetera) deal accurately and adequately with minority groups. For example, in documentary materials Indian actors should be utilized for Indian roles and the use of stereotypes should be discarded.

I. Recommendations to the State of California

While many of the above recommendations should be of concern to state officials, the conference participants specifically wish to recommend the following for action at the state level:

1. That the State of California request its fair share of funds for Indian education available under the Johnson-O'Malley Act;
2. That these funds be utilized under the direction of a panel of Indians who would supervise their distribution to projects within the state;
3. That the Johnson-O'Malley funds be utilized to help implement the recommendations of this report; for example to finance meetings of Indian people and teachers to aid in the teacher training programs referred to earlier, and to pay the salary of a specialist in Indian education who would be a person intimately familiar with the culture and history of California Indian people;
4. That state financing should also be made available in support of the establishment of a center for California Indian studies;
5. That the State Advisory Commission on Indian Affairs be improved by placing Indians on the commission, that the State Advisory Committee on Indian Affairs be improved by adding enough Indians to form an Indian majority, and that the Commission and Committee study carefully and act upon the recommendations of this conference and of the Stanislaus Conference; and
6. That adult education programs be expanded especially in terms of preparing parents to help their children educationally.

J. Recommendations to the Federal Government:

1. That the federal government make Johnson-O'Malley funds available for California Indians to be administered by the State of California under direction of California Indians;

2. That all possible college scholarships (such as those of the Bureau of Indian Affairs) be available for California Indians;

3. That Headstart pre-school programs be expanded with more all year activities, a smaller pupil-number requirement, and more local Indian involvement;

4. That local Indian communities in California should be actively encouraged to develop educational programs financed by the Office of Economic Opportunity;

5. That federal agencies carefully consider ways in which federal funds can be utilized to encourage the adoption of recommendations made to the State of California and also consider reforms which will ensure a greater degree of Indian involvement in the management and operation of Bureau of Indian Affairs schools (such as Sherman Institute, Haskell Institute, and the Santa Fe Arts and Crafts Institute).

IV. The Reports of the Seminar Groups

A. Questions and Possible Lines of Discussion for the Seminar Groups

I. What problems do you feel prevent the majority of Indian children from achieving the same level of education as the white children?

1. Preschool
2. Primary grades
3. Junior high school
4. High school
5. Post high school
6. Etc.

II. What recommendations do you have that might correct these problems?

1. Parents
2. Teachers
3. Schools
4. Community
5. Indian culture
6. Colleges
7. State
8. Federal
9. Etc.

III. What would be your suggestions toward implementing the above recommendations?

1. Federal
2. State
3. County
4. Local
5. Colleges
6. Legislative
7. Other agencies
8. Etc.

IV. How can you be assured that the agencies responsible for carrying out these recommendations will not take them lightly?

1. Continue AD HOC Committee on Indian Education?
2. Form Statewide organization?
3. Continue dialogue with follow-up conferences where interested persons, agencies or organizations can get involved and lend support?
4. Other ideas.

B. Report of Clifford Bethel, North Fork, Leader of Seminar Group I

As to the problem of why Indian children fail to progress as quickly as their white counterparts, we discussed the Headstart Program first. We feel that it is perhaps a little too early to start the education of our children. However, comparisons of the children who were members of the Headstart Program and then went to kindergarten and those who entered first grade without this previous training, it was found that those attending Headstart were noticeably more successful in the learning progress. We agreed, therefore, that this must be a worthy program. And we wholeheartedly accept the kindergarten program. When you get these children together at a young age and let them mix and learn together, they can go more smoothly into first grade with fewer problems.

(Added at a later session: As chairman of group one I would like to clarify some of the things I said this morning. I did it because I formed conclusions too quickly. I will take all the blame as the chairman of the group. The matter I want to correct is our impression of the Headstart Program. Rehashing the matter with my group, we found that we feel that it is very beneficial, an excellent program).

Concerning the primary grades, we decided the reason for the Indian children being a little shy (you might even say "backward") is lack of communication between the kids, the parents and the teachers. The parents should be aware of the progress of his child; if he is doing well, he should be praised, if he is doing poorly, help should be obtained. The parents and teachers have to get together and talk more often, this will make the child feel that he is wanted in this school, that what he does is important and he will progress a lot more.

We didn't discuss junior high school, for no one in our group had any contact with this age group.

When we discussed high school, we came right back to that word, "communication." The high school for our area, North Fork, is far away. But we figured that if your child is doing poorly in school there is still no excuse for not communicating with the school. If there is a distance involved, you can still set up an appointment and have your rendezvous with the teacher and cover all the points that need to be discussed. If the parent and teacher show the child that they are really interested in him, you are going to get the child motivated to the point that he will want to stay in school.

One attitude that we found prevalent among drop-outs was the belief that the teacher is prejudiced. The student has a problem with one of his subjects and pretty soon he thinks the teacher doesn't like him, this grows until he stops trying and his grades drop. We know that we can't always have things the way we want them, but this is the child's one chance to get an education. There have been cases where the child feels he is being discriminated against by a particular teacher and goes to the higher administration to request a transfer to another teacher. This request is often denied. Then the student really becomes disgruntled, soon loses interest in school entirely and drops out. The parent should intervene and go to the school officials to discuss the problem, instead of just telling the child to go back to school. With a parent-teacher-administration conference, the problem might be remedied and you could prevent a child discontinuing his education.

We have this GED program where a student who has dropped out and now feels he is too old to go back to high school can study and pass a test and get a diploma equivalency.

We'll start out with the parents. We figure a lot of parents wonder why their children aren't getting their education. They think they send their children to school and it is the job of the school teacher there to school them. When the children come home, they expect them to work. We figure the parents should go to the schools, to the board of directors' meetings, to the PTA and any other function that comes up. We find out just by talking with them that when something like an "Open House" at school comes up, they all get letters for it and all say that they are going to attend. But when the evening comes, they are sitting back and a good television program comes on. They decide not to pass it up, but to go to the next meeting. If the parents would participate in school functions, their children would do better in school to show them they can do good. This would help the teacher out and they can all work together.

We felt the same way about the teachers. If the teachers don't pay enough attention to them, the students feel this attitude and don't perform as well. They feel the "teacher should learn them, before they learn the teacher."

The community should take more interest in the school. They should stress the importance of education in everything they do. Then the student would feel more a part of the community. The school should be stressed out in the field and out in everything they do. Put the student in the limelight. Stress the importance of schooling in all the community functions.

The Indian culture -- well we feel that is self-explantory. We should display this culture of ours, and let the students know that they should be proud of their nationality. With this pride, they can go to work and show the other children what they, as Indians, can do.

Scholarships for College -- A lot of Indian students don't go on to college because of finances. They have heard about these scholarships, but they don't know how to go about obtaining them. So, we felt not enough literature was being passed out to the homes in different areas to tell them where and who they can go to about these scholarships. In Group one, I told the participants that if there was anybody there who needed any information on it, they could go and contact Mr. Larry Martin.

State -- We feel the same about the state. They should put out more literature--booklets and pamphlets--about different programs and scholarships. They should also put out lists of the different colleges and what they are majoring in teaching.

Federal -- You lost us there. We figured this was the Bureau of Indian Affairs. If you send a request for funds to them, they reviewed it up there, and if they figured it was a good idea, you may get it. If the people in a local community send in a request and the BIA thinks the idea is poor, they will reject it. Yet the people in the next community may send in a very similar request for their community and the BIA may approve it. So, we came up with an idea, they should revise that whole outfit up there, and investigate it and find out just why we can't get these funds. There is money alloted up there, we always hear, "Well, we have $400,000 here, we have $8,000,000 here, but where is it?" When you go to check with the various people they haven't got any funds. So I think we ought to make a clean sweep over there and find out what is going on.

C. Report of Vivien Hailstone, Hoopa, Leader of Seminar Group II: Probable reasons why Indian children fail to achieve the same amount of education as white children:

1. Preschool: Lack of parental discipline, encouragement. Prejudice, lack of funds, lack of parental involvement. Shyness of children. Lack of facilities.

2. Primary: Same as pre-school. Need library facilities. Need for early cultural training so kids are aware of old culture. Lack of confidence when they start school, due to prejudice.

3. Junior High: Lots of prejudice starts at this stage. Children feel lack of parental involvement. Lack of strong parental control and discipline. Teacher prejudice. Need more recreational facilities. Need to know Indian background. Ashamed of racial background.

4. High School: Need strong parental control and discipline. Need to instill a will to achieve. Need supervision. Prejudice by teachers and administration. Need supervision both in school and in outside activities. Discrimination of classmates. Lack of motivation. Need for more social functions where they can become accepted. Poor counseling, lack of money to continue. Short-range goals. Need textbook changes. Need better self-opinion. Need to be made aware of available aid. Available training programs in some areas inadequate, such as the BIA program. No job placement help after training. Limited fields

of training open. Not enough openings in area of training.

5. Post High School: Training not suited to needs of students.

6. Colleges: Lack of communication between schools and students, i.e., scholarship programs. Poor counseling. Need changes in history texts and other media such as TV, movies, books. Parental education to change home attitude about education. Adult education programs. Intercommunication between parents and schools. Need for educational programs in other areas to involve Indian parents and other adults to include Indians in more fields. Need to create better understanding of cultures, both ways. Training of teachers for better understanding of the Indian culture.

Recommendations to Correct These Problems:

Parents -- Involvement in the school and community activities. Voting. Participation when asked to contribute to better understanding of cultural differences. Should provide more home training, cultural and otherwise. Better control and more attention to children to improve their own self-images. Motivate children.

Teachers -- Better communication between the school and Indian students and parents for better understanding of Indian problems and the finding of possible solutions to these difficulties. Teachers need better training in Indian history, culture, background and problems, general and local. Need more careful selection of teachers for Indians -- sympathetic, involved, knowledgeable in Indian affairs. Teachers should be ready to call upon Indian resource people and resources to enrich classroom experience. Field trips involving Indian students. They should get to know the Indian people better.

Schools -- Communication gap a problem here too. Need to investigate aid resources for Indian students. Use Indian resource people. Involve the community in the school. Need counseling. Vocational curriculum requirements different from academic and the same applies to the high school program. Need more continuation schools and on the job training programs for drop-outs and potential drop outs.

Community -- Indians should become more involved in community activities, take part in clubs, PTA, elections, etc. Parents should become involved in childrens' organizations, cub scouts, etc. Share cultures for better understanding, benefit to all. Organize to form plans for community help.

Culture -- Training in cultural heritage should start in infancy. Share it, but not necessarily sacred things. Teach respect. Record and preserve material in all manners. Encourage young people who are interested to do all these things.

More Junior Colleges -- More junior colleges are needed in Indian areas. College extension programs to fit local needs. Changes in textbooks and other materials used. Changes in curriculum requirements needed for teachers of the Indian people.

Be concerned and interested in the programs and needs outlined above. State agencies should carry out the recommendations suggested in this conference. Federal agencies should also try to implement these suggestions -- we are in favor of the Johnson-O'Malley Act used to help implement the recommendations of this conference, probably carried out on a state or regional level. The state legislature should be made aware of our problems and act to remedy them. Headstart Program and better libraries should be incorporated into the Indian communities. At the local level there should be better cooperation and greater communication within a community. In colleges we should try to involve the administration in helping to obtain the required changes in texts and in teacher curriculum revisions. PTA, clubs, etc., and other projects people can do in their own specialty to help are all needed.

D. Report of Larry Martin, Fresno, Leader of Seminar Group III:

We discussed what we should talk about. The answer arose -- why do Indian children drop out of school? We decided they have no motivation. We have to get something to interest and make them want to accomplish their particular goals. Students usually drop out in the tenth grade; in the ninth grade they are interested and motivated, but the tenth grade work is more difficult. Their grades drop down and they drop out. Too much emphasis is placed on social activities in high school -- clothes, popularity, dating, etc. He feels he can't keep up with the other students and he blames his parents for giving him a bad break.

A child needs pride and recognition in school. The important word is pride. The child should have pride in his tribe and race; the social society may melt down this pride by downgrading the Indian, making him look like a red savage with large amounts of scalps on his belt, by making him embarassed when he is called a drunken Indian. Another key word is encouragement, the parents and teachers and counselors have the duty to encourage the students to keep them in school. An education is very important in obtaining a well-paying job. The encouragement should start when the child first holds a pencil in his hand, also in kindergarten....

It is important that the parent go to the P.T.A. and all the school functions and encourage their children to attend the social functions. A parent has the responsibility to go to "Open House" and examine the child's work. A child should receive praise, that will encourage him to go on. A child that realizes how limiting a lack of education will be to his future life, will try to go on. When they see people with little education and how they are forced to live, they try to go on -- with encouragement and praise. Comparison is a means of motivation. If the parents don't care, the student thinks "why should I?"

Children should know the important contributions of other Indians-- there have been famous athletes and soldiers. There should be a publication like a weekly reader to acquaint them with these contributions. Knowing of this, the Indian would be very proud of himself and of his heritage.

E. Report of Frank Canizales, Sonora, Leader of Seminar Group IV:

I would first like to say that my group talked a lot like the other ones and we got a lot accomplished. We placed a great deal of emphasis on the parents individually becoming involved in their own children, with their own welfare. We also placed a lot of emphasis on community action, all working together for common goals. We didn't talk a lot about prejudice, mainly because we felt that this was on a minimal scale compared to that faced by many minority cultures. It was the consensus of our group that we wanted to stay away from this area, since no one in our group felt they had been overly discriminated against. I will read through the problems we came up with.

Lack of communication between the homes and the schools. Each is waiting for an invitation from the other to get together. Teachers and administrators fail to realize that Indian children are different and lack knowledge of the Indian background. Children starting school are often frightened, shy, anti-social and have rebellious attitudes, they are also prone to inferiority complexes. There is a lack of opportunity to assume responsibility and to speak up for themselves. There is also often a lack of discipline and teachers often fail to draw the Indian child "out of his shell."

In junior high school emotional changes take place at about the same time that there is a transition in the school life, which causes the Indian child frustration and insecurity. They also encounter more competition and become more aware of social differences. There is a letdown in supervision both by the school and by the home. This comes at the time when the child needs security. There is a lack of discipline at this age and it is emphasized by the lax supervision within the school and home.

The negative attitudes of the parents are reflected in their children. Older people have handed down such feelings as inadequacy, the feeling of being discriminated against, and resentment towards non-Indians. There is a lack of unity among Indians themselves, and envy develops about the competency of other Indian groups. Some Indian families are clannish and lack association with other cultures. Most high schools do not take enough interest in counseling Indian children. Understanding of Indian students' needs and aspirations is lacking. There is a lack of participation by parents in their childrens' activities, and attendance by Indians at meetings is very poor.

Recommendations which we concluded would remedy these problems are as follows:

1. Extend Headstart Program to more than just the summer session. Include more children; include children regardless of economic status. Provide programs for smaller groups than the number now required. Headstart is considered to be a good program by all involved in it. It was considered beneficial especially because the parents became very involved in it.

2. Indians should initiate meetings concerned with the education of their own children and invite school administrators to attend. This is extremely important for the teachers want to come into your homes, they want to get to know you. We felt it was the parents' part to say, "Okay, here I am, I am inviting you, let's get acquainted." We felt that the Indians have to initiate this invitation.

3. Summer programs need to be expanded which are beneficial to Indian children. Transportation needs have to be met. It was found that in some programs such as Headstart, children in some areas had to travel as far as twenty-five miles, and the means was not provided.

4. Parents need to become involved in such organizations as PTA to promote integration and social awareness. Parents need to help the child understand school discipline and its importance. They need to express more interest in their child's school and social arrangements and become more community-minded.

5. Teachers need to become more involved in teaching different cultures to their students. Some Indian parents need to teach their children to be more self-sufficient, and to assume more responsibility; they need to instill their children with the importance of discipline.

6. Junior and senior high schools need to set standards so children will have more of a sense of direction, such as manner of dress and behavior. Counselors need to adopt a more positive attitude when working with Indian children. They need to prompt them to stay in school and succeed in other things besides athletics. Work with the children to find part-time work, finding sources of aid, loans and scholarships. Acquiring information on various training resources available. Encourage them to attain their own goals.

7. Teachers should teach in their major field of interest. It was brought out that many teachers of history were teaching speech, etc. Therefore, the teachers have a certain lack of interest. Where not already done, there should be incorporated an inservice training for teachers. There should be more courses in psychology and more knowledge of different cultures, so as to promote better racial understanding in the pupils.

8. Teachers need to participate in the arts and crafts being studied, and utilize the materials available to learn more about the culture. Schools should make more personal contacts with the children regarding their futures and with parents regarding their children.

9. Schools, especially high schools, should be aimed more for the Indian needs. They should guide the children to better their ability to live within their own communities. Develop better cooperation between schools and communities to improve vocational training programs. Encourage parents to teach their own skills to their children.

One point I should make is that a lot of our attention seems to be centered on the college-bound student, and a lot of young people aren't college oriented. Those with no desire to attend college should be afforded a vocational training in their own communities. These individuals should be given training so that they will have abilities to work at a skill as soon as they are out of school.

There should also be leadership training programs for Indians to revive the culture and develop more individual pride.

Educated Indians need to return to their own people to teach these people the best way to live in this society.

An Ad Hoc Committee should be continued so the desired programs can be implemented. Conference information should be disseminated back to the local communities. There needs to be another conference so interested people, organizations and agencies can become involved and give aid to the programs. Since the State Department of Education could lend financial support, it should be contacted so that they, along with the Ad Hoc Committee, county and school superintendents in Indian areas and state colleges could plan programs to communicate the findings of this conference to those as yet uninformed.

F. Report of Harvey Ince, Fresno, Co-Leader of Seminar Group V-VI:

Hearing these people before me speak, I find we are saying about the same things. I would like to say that our group was a very friendly group, we had a lot of talking going on, we did not have strict rules on who was going to talk, we just reached in and triggered it. I think I, as chairman, was doing a lot of talking, but everybody contributed.

Reasons why Indian children do not achieve on the same level as white children:

a. Inadequate advantages at home. No books, privacy, limited vocabulary. Inability of parents to help children, the way the teachers want them to.

b. Parental drinking problem.

c. Not enough guidance by men.

d. Inadequate education of teachers of Indians.

e. Uncooperative administration. Hostile teacher attitudes -- "Indians are ignorant and lazy."

f. Textbooks inadequate. (Untruths about Indians, keyed to middle-class whites.)

g. Lack of realization of problems.

h. Poverty. Poverty covers all these areas we have been talking about.

i. Lack of learning. Need facilities close by, such as libraries, teachers.

j. Inadequate communication between the races.

Recommendations for alleviation of these problems.

1. Parent groups to meet with PTA to aid understanding.
2. Preschool preparation for children.
3. Teach parents understanding of education.
4. Organize among ourselves.
   a. ...for public acceptance
   b. ... for state's rights.
   c. ... grass roots.
5. Benevolent society for Indians to aid when problems arise.
6. Education of teachers in minority education.
7. Update textbooks. (Inform Indian students about Indian history.)
8. Lectures to inform non-Indians about our problems.
9. Indian dormitories. Places for Indians to stay so they can live close to a college.
10. Continuation schools, work studies, and so forth.
11. Full-time "Opportunities Counselor".

Implementation

A. Ad Hoc Committee write the State Department for reestablishment of

Johnson-O'Malley Act.

B. Pay resource people to gather material about ourselves for students and those who are preparing to teach Indian students.

C. Contact history, anthropology and sociology teachers in colleges to develop materials on Indians.

D. Get scholarships and graduate studies on Indian education.

Where do we go?

A. Continue this organization for better education.

B. Build foundations strong enough not to bog down in dissent. Try to interest more men in this area.

C. Form statewide organizations.

D. Have follow-through meetings.

I want to add that under B of "Implementation", it is noted that Marie Potts is doing this kind of work. We thought maybe we could pay her for her services.

G. Report of Dennison Knight, Ukiah, Co-Leader of Seminar Group V-VI:

I'm not going to take up a lot of your time. I know you are tired of talk. I would like to point out that it is often mentioned that poor housing contributes a lot to the problems of the Indian people. There has been a lot of talk at this conference and a lot of it is old, we have brought it up before. What we need now is action. We have mentioned these solutions before, but now we have to be more demanding in our requests. We have to be more specific about what we need and want for our children.

Besides poor housing, one of our biggest deficits is in the realm of employment. Many of our men are out of work during the winter months. I feel that they believe they have no one that they can turn to for assistance in this problem area. I think the answer is to turn to the State Unemployment Office, and that seems to be the feeling of the men involved; but I think we should go further than that.

Now we come to television. We Indians are pretty tired of seeing Tonto in re-runs. More Indians should be employed by the television stations. We should also provide programs on Indian problems to the schools. They should also be provided with programs on our culture.

Funding is another problem. I think Indians are afraid to ask for anything substantial, instead they ask for little "hand-outs" which are insufficient. If we are going to have programs on housing and education and television, I think we should ask for enough money that it would cover the entire state.

On college facilities, I was the one who suggested that high school and college students be provided with a dormitory near the campuses. There should be these dormitories provided for a junior college (preferably) in the several sections of the state. Many students do not go on to higher education because they do not have the money to pay for living quarters and live in isolated areas where commuting is impossible.

And further on Indian education, I think we are becoming too adult. I think we should involve the younger generation in these conferences.

Discrimination? I often hear the word. But I think it is time that the Indian looks at himself and says: "Am I not responsible for part of this discrimination?" The Indian likes to curse the white man, I use that term instead of "nonIndian," and blame him for all of our aches and pains and problems and their status in society. But I would like to think that our people can turn around and look at themselves and find out whether they are responsible for promoting some of this discrimination.

On the unity problem, there is a program I know of called the "Shake Hands." We are going to have the community understand and be the first to shake hands. If you are going to go on from here, I think any organization should be set up soundly enough so that if anyone has a problem--educationally or otherwise, they can send their problem and not get a form letter back. (The president living in Smith River and the rest of the officers live in El Centro.) Once an organization has a strong enough status this isn't the case. I think that when we have a problem, the organization should be willing to come and look over the situation and help, and not with an arrogant attitude.

We have heard a lot about "lack of leadership." And I have often mentioned that at our meetings there is a predominance of women involved in these services. There should be more men involved in these things than women. I hope the new generation, knowing about Cochise and the wonderful things that our ancestors accomplished, will try to provide this leadership. Where we go is up to you.

H. Report of Margaret Mathews, Crescent City, Co-leader of Seminar Group VII-VIII:

All of our problems are the same, we are here to educate our children and to get a better education for them.

From the discussion, we agree that the major problem with the younger children is that they fail to get enough discipline from their homes.

We have three kinds of Indians today, from what I have heard at these meetings I think we have all categorized ourselves -- first there is the Hollywood Indian, this is the image that all of us have come to believe that we are. We say "how" and "ugh", television has promoted this image. Then you have the white man's Indian, Dr. Forbes mentioned this image, the placing of a square peg in a round hole. Here we have this group of people who think they understand us and they try to do the best they can for what they think would make us happy. It is what we have in the history books, the white man's version of the Indian today, formed from what he was in the past. Then we have a real, personal Indian, the Indian's Indian. This is what we are here for, we have an all-Indian conference, so it is Indians' Indian. We are saying how we feel, why we feel this way, and how we can adjust ourselves, and just assimilate ourselves into the group. We know that the federal bureaus have kept us the way they think we should be. They think they are helping us to their best ability, so we have sat back as the white mans' Indian, content to let him do this for us, we let the government help us. And it should, for some things, but this is no excuse for our not helping ourselves. At first, the proudest people in the United States were the Indians. Someone mentioned that we celebrated a very well-known holiday the other week -- October 12. The children all know we celebrate October the 12th for it is the day that Columbus discovered America, this is not right; we discovered America. We were here first, someone had to discover it before Columbus got here. So now we may have to contend with Leif Erickson who said he got here before Columbus did, and here we are a group of people complaining, but who is to blame? We are.

The problem of clothing came up right away; that our childrens' clothing aren't as nice. My mother always said, "You are an Indian; there is nothing you can do about it, you are what God made you." We can choose our friends but not our relatives. But you can be a clean Indian. People aren't going to say "That lady is dirty," they are going to say, "That is a dirty Indian." You don't drink because you aren't just someone who drinks but a "drunken Indian." Don't give them a chance to say these things. We all have one purpose -- to better ourselves, and we find that these important things come first.

We find that drop-outs are concentrated in different areas. I come from the area of Redwood trees, here the fathers make lots of money -- $40.00 a day -- chopping trees. Indian children here can hardly wait until they are old enough to go into the woods and make money like their fathers. They want the clothes, car and money that they see among the white high school kids. So the cleanest, richest Indians in our area are the high school drop-outs. Be clean, wash with soap and water, don't wear bandanas, this is the image of the reservation Indian. My mother would not wear a bandana into town because that is the way the white people expected reservation Indians to look. You don't have to wear the most expensive clothes in town, be neat and clean. The white people have made us feel a little bit inferior, we aren't and we can do all of these things.

We must make our children (especially from junior high on) realize that clothes don't make the person. We have many reasons to be proud, we are artistic; we are calm. My mother used to tell me that I should be glad I was not a white man becuase they cry all the time and they are nervous. God gave us all of these things. We have a little head start on some of the others. Be proud, this Indian image has been an excuse. We have many excuses, in school for instance, we say the teacher is bad. The teachers aren't all bad, my son is a teacher. He gives special attention to the Indian children. We, as parents, have to put a foot forward. Other people are proud and have feelings, let them know that we are proud and we have feelings. Show them that we are sincere, go to PTA meetings. Don't feel bad because your dress is not as good as another's -- as long as it is clean. It doesn't cost but $.10 to shine your shoes, it is the little things that count.

When your child is big enough, put him into cub or girl scouts, you will be the most popular person in the club. Why? Because they want to be Indians. They want to do the things the Indians do; we have so much to give the other people, if we would get up and open our mouths and say so. We can do these things by going on and educating ourselves. No one has any control over your abilities -- it is you, yourselves...

When a new teacher comes to the area and we know our children are shy, you can be the most important person in her new year in the school by going to her and saying, "My child is shy and I want to know what is happening to him, and I'd like him to overcome this shyness." The teacher sometimes doesn't understand the child if she doesn't know the background; how is she going to know how it feels to be shy and afraid to talk. My teacher understood that I was shy and she had me stand outside the door and do my reading for her through the door, so that I would not have to stand up in front of the class, for I could absolutely not do it. This is important, she got me over that hump, she heard my voice, and she realized my problem and that it was just a little thing. We have children with stammering problems, children who feel they are different. "You are no better than anyone else, they are no better than you" -- just keep that in your mind constantly and you can go as far as you want to. We have so much ability, we have so much potential -- and they will help us, if we, for heaven sakes, get busy and help ourselves. Sure we like to blame someone else, and this is an easy thing to do....

We are very fortunate to have in our group a lady as an observer who said when your child gets to high school, encourage him in sports and go to the games. Three-fourths of the main sports in our school are taken over by Indians. Why? Because they don't have to get up and make a big speech; they don't have to worry about their clothes, so they get out there with the best of the ability and they have it. They go on -- why? Because they have an incentive. Everyone is "making over them." They are outstanding football stars, they are excellent track stars. There you are. They have something that someone else wants, this athletic ability. They get encouragement, an incentive, so they go on. There are athletic scholarships for the boys. For the girls there are nursing scholarships. One woman I know in government service said to me that she has been hiring nurses for the past twenty years and she will hire an Indian nurse over any other applicant. Why? They were calm, they had a lot of understanding and empathy, they were dependable because they were proud to hold this kind of job. Once Indians get over the initial hump of that inferiority complex, they are good workers. They have one thing working for them that nobody else does. We originally have a search for our identity. Once we find this, we also gain pride from the great Indian heritage. And just because we are Indian doesn't mean we can't have just as much education, just as many degrees as anyone else. And when we go looking for a job with good educational qualifications, we have one extra thing too, that people will remember us for--we are Indians. This is our country and we have to go out and show people we are proud of it, and of our background as Indians. Back yourselves up. When someone says something about Indians, ask them if they know this--that Indians had this, that they contributed this or that. I talk constantly to groups and mostly to children. The other day I took a group down to an Indian House and they were just fascinated. They thought it was wonderful to be an Indian when I showed them the things that we used and the things that we made. One of the little girls wanted to sit on my lap just to be near a real Indian. It works if you use the analogies. Say, "Your parents have soup bowls; the Indians have platters and soup bowls. The Indians eat, they have disposable napkins where they throw the fish out if it didn't taste good -- the Indians feed the men first." It makes an impression, children remember these things, but it also makes all the other little Indian children in the room feel so proud. I heard a little Indian boy get up after this talk and say, "I'm an Indian, my mother used to put me in a basket, my grandmother was an Indian."

I have many friends in the teaching profession, and I have been hounding them ever since I first heard about this, and they want to help.

Children become aware of their difference, that they are Indians, very young today because of television. There was a little boy in kindergarten, and he said, "I don't want to be an Indian anymore." His auntie asked him why and he replied, "Because they are all bad, and I don't want to be one."

In one class, they were talking about Indians and a teacher noticed a little Indian boy, and he held his head very low, he was embarassed because the teacher was talking about Indians. The teacher noticed this and said, "We are very lucky today, for we have a real Indian boy in our class. And do you know he is descended from the very first Americans in the United States. He is a real American, the original American, before any of our ancestors even came to this country. And this is really his country." And then she talked on and on and noticed that his head got higher and higher and pretty soon he was just grinning all over. And pretty soon the children in the room started talking and they said that they knew Indians, and their grandmothers were part Indian, etc. These things are important, for our children are our leaders and educators of tomorrow. Our solution is to get Indian educators on the school boards, go to them, that is what they are there for -- to answer your questions. Go to the teachers, to the PTA meetings. At most of these meetings there are more teachers than parents. If a few Indian parents came, the teachers would be impressed. They would realize that the Indian mother is really interested. Go to the teacher and introduce yourself and say, "I am Johnny's mother, and he has a little problem -- he is shy. And I can't help him with the new math, and now this new English is terrific. Can you help him?" The children need to be encouraged. There are libraries, teach your child to go to the library. And another problem the teachers tell us is that the Indians don't let them into their homes. Let them come and visit, they will accept you, as long as your home is clean, they want to become your friends.

We can educate the white man by letting him know we are proud, that we are proud of our homes. I have learned to live with this white man's attitude, but I have never accepted it. You should never accept it. For that is why we are as we are, because we have learned to live with it. Never accept it, every chance you get you should try to change it by showing that we are proud and by educating our children. Our children should be taken to Sunday school, where else in the world would a child be more acceptable regardless of his race or color than in church? They can learn discipline there; how to sit through class; how to sit still. How to excuse themselves to go to the restrooms, instead of running out of the room "like a wild Indian" -- there again is another white man's image. I talked to a church group the other day and told them it was as much their fault as ours; they must welcome us to their churches.

Our final recommendation is that we would like to have this statewide organization to get the Indians together and to continue this. On the Johnson-O'Malley , revise it, with the insistance that qualified Indians be on the panel to give everyone a chance so it won't be controlled by a group of people interested only in the interests of the state and to let them know what we want. For there is much aid for the Indian and the junior colleges have programs for those who know they can't afford to go to school on their own. There are job openings, when your children are juniors and seniors in high school, go to their counselors and find out about junior college programs. They have jobs that can help you through. There are homes where you can get room and board for a few hours work. If you are willing to work one or two hours a day to get through school. I worked for two years with San Francisco State College paying for my tuition, room and board. I lived in a home and it was nicer than a dorm. I had my own room and shower and car rides to and from school. I had gone to the Dean of Women and she gave me a job.

We can't work on these problems without a little financial aid.

I. Report of Seminar Group VII-VIII; Synopsis Made by a Recorder:

Section I

1. What problems do you feel prevent the majority of Indian children from achieving the same level of education as the white children?

   A. Pre-school

      1. Clothes-hand-down embarrass the children
      2. Children need help, out of school hours; parents and grandparents can't give the time to help students with schoolwork.

   B. Primary grades

      1. Children can't respect teachers if parent is always saying, "white men are no good."
      2. Indians also say, "I'm only an Indian, what's the use." (pre-determined failure).

   C. Junior high school D. High School E. Post high school

      1. In northwest California Indian boys who stay in high school are good athletes.
      2. Young boys can start in woods and earn $25.00. Those that stay in school are terrifically motivated.

Discussion:

At Stewart's Point,whenever a very tiny hole appears in the child's tennis shoes parents keep the child home for fear of more talk about the Indians.

In Head Start, the Indian children were very shy and inclined to be seclusive; never hear Anglo children say, "He's Indian," problem is parent's attitude.

Section II

2. What recommendations do you have that might correct these problems?

   A. Parents

      1. Lack of communication of parents to children; children to parents.
      2. Parents don't have the education to help the students with homework.
      3. Parents should communicate with the teachers to see how their children are doing in school.

   B. Teachers

      1. Teachers should visit homes with open minds, no social prejudice.

2. Teachers should learn to cooperate with the students: students should do the same for the teachers.
3. Counselors should show sympathy towards the children.

C. Schools

1. Junior colleges should communicate with the senior and juniors in high school.

2. They schould also learn better study habits in high school.

D. Community

1. The parents should go to P.T.A. and join the clubs that the community puts on.
2. The students that are in school and college should join clubs and be members also.

E. Indian Culture

1. We must keep together and emphasize our Indian background, and learn how to keep it and teach our younger generation the Indian culture.

F. College communication

1. Communication down from colleges to high school counselors to inform of college opportunities and classes that are required.
2. College dropouts because of reservation and home offering more security.
3. Students could apply for scholarships or work their way through college.
4. Athletes may be homesick and not motivated to stay (might need better social contacts).

G. State

1. State problems: Indian students at higher levels quit college because of motivation problems.

H. Federal

1. Federal schools are not open to California Indians.
2. Johnson-O'Malley Act, if it is possible, for California Indians to share in O'Malley funds by establishing a panel of Indians to supervise distribution of funds. This committee unanimously approves.

I. Other Opinions

1. Basis of our gathering -- to see if we can reeducate teacher institutions on the problems of Indian children.
2. We must keep together and emphasize our Indian background.

3. Recommend -- Statewide organization of Indians to be concerned with the improvement of Indian education.
4. Would welcome participation of other organized Indian groups.
5. Desire need to set up public relation channels with the press and other media to help us.

J. Report of Nona Silva, North Fork, Leader of Seminar Group IX:

Mr. Chairman, panel members, hosts and observers. My home is North Fork and we are very proud and happy to welcome all of you people to our district. We are especially proud of our superintendent in making these facilities available. I hope something good has come out of this for each one interested, especially the observers. I think we, as Indians, are a little bit timid. And being as we are all assembled here and having our say, I hope it has been beneficial to all of us, both Indians and non-Indians. I qualify myself as being half-Indian and help non-Indian. I can see the Indian's point of view as well as seeing the non-Indian's point of view. Many good points have been brought out in our group which is group nine and has nine members. It was a cross-section of the entire state, having representatives from Hemet, San Jacinto, North Fork, Smith River, Potter Valley, Lone Pine, San Diego, Stewart's Point and Yosemite. The nine members all had contributions to make. We arrived at the decision by majority vote that the problem that centrally prevented the Indian from not achieving at the level of the non-Indian is a definite lack of discipline.

Preschool: The group unanimously decided that one of the chief lacks in our preschool children is discipline. We all felt it was necessary for the parent to control the child, in order for him to go to school and be able to understand the instructor, who is responsible for teaching him and shaping him into a decent, mature human being. Therefore, home discipline is very certainly lacking and the parent, failing to take his full responsibility in this matter, very often blames the teachers. They dump the child onto the teacher and expect miracles to happen. We know that it can't happen that way, but requires constant work. They are pretty variable people, these little Indian children, but as they learn, and they learn quite rapidly, they have to be guided and this entails discipline. Without the discipline the cooperation will be lacking, mainly because we use that as an excuse. "Oh I am an Indian, I don't have the qualifications, I don't have the opportunities." But this isn't a fact, this is an excuse. In reality the problem may be laziness or placing importance on other values, such as making money. One member of our group didn't go on to college because he was already making lots of money. He concentrated on "the time being." Another boy who dropped out a month before graduation from high school, went back to school (after working and Vietnam, etc.) and says now he is glad he did. That these went back, or wanted to go back are good reasons for continuation schools for the dropout (through BIA). Headstart is unanimously approved by this group. We felt that the discipline problem continues through junior and senior high schools.

Headstart has stimulated understanding between the parent and the child. It also took care of health and welfare. Both dental and medical work is provided (I know this becuase I am a dental nurse and we took care of the children for the Headstart program). I would encourage this program, for those that cooperate; they will find it is very beneficial.

The sophomore year is when most of the Indian children drop out of school. Two instances of teacher discrimination during this period were pointed out. The teachers made the Indians and Mexicans sit at the back of the room refusing to include them in class participation, (conversations, oral reports). This was found in southern California, we don't have that problem here. There, they will have to have better communication between the teacher and the student to solve this problem. I don't doubt this is true and it is a shame. In this case instead of the student needing more education, the teacher needs more education.

The main reason for dropping out in high school is financial (i.e., they feel they should dress as well as the non-Indian and I agree with them to a certain point). I don't feel, however, that it should dominate and be the reason for a student dropping out. I feel that if they want the education nothing will stop them, even if they have to go in rags. Not everyone feels that way, so financial difficulties are the major reason for Indians not completing high school. This isn't such a problem in our area, but it seems to be a generally accepted problem and the major reason in other areas, especially in southern California.

Solutions Proposed

1. Parents: They should guide, urge and finance education.

2. Teachers: They should set an example and be understanding of the shyness, whether it is self-imposed or a real psychological problem that could be overcome by their understanding.

   It was also decided that a teacher could set a good example with an Indian student by giving him a little more time. He definitely does have a problem, but if she could devote this little more time she might do more good for this particular student than all the parents or community.

3. Community: Recreation seems to be a major reason for keeping the student busy, creative and satisfied. Idle time is a detriment to adults as well as children. So if they have recreation to occupy some of their energy, it can be put to very good advantage. Also, the community as a whole should have an interest in the Indian population, because they are human beings. Therefore, if they live in this community, [all agencies should] work together as a unit and all of these problems could be solved, at least they wouldn't be so burdensome.

4. Indian Culture: It was strongly suggested that the Indians should

be proud of his heritage and he would cooperate because of being proud because of being an Indian. He will then realize that he was born an Indian and will die an Indian...Now I will take the honest part, instead of the historic part that has been misrepresented too often. When an Indian invaded a village and made off with a non-white child, the child would take on all of the characteristics of an Indian. In speech, habit and all his forms of living he would resemble the Indians, but he would never be an Indian, although he played the part. But a natural Indian will die one, we can't change what we are. With all the facilities that are available to Indians, we can make use of them or we can reject them. Much of it is emotional, and many of the handicaps are self-imposed it was decided.

5. Colleges: Courses should be given to the teacher who is preparing to teach the Indian. These courses should pertain to the Indian in the locale in which they will be teaching. They should make more available, California students often have to go out of state to obtain these courses...

So, these are programs to help the Indian. This is especially true for the handicapped child who doesn't seem to catch on. Maybe he is brighter than the so-called "sane" people, but we have to have a way to test these children. Mendocino County, it is noticed by all, is outstanding for having a real health problem.

K. Report of Elijah Smith, Riverside, Leader of Seminar Group X:

Our group consisted of twelve people most of the time and we had a very good cross-section. We had good communication all the way. We had good participation: we knew we could say what we pleased. Some people have the idea that Indians are timid, but this group wasn't timid at all...I am going to be short with what our group discussed because it is synonomous with what has already been discussed.

The reason we decided so many Indian children dropped out of school before finishing high school were: broken homes, lack of facilities, and reading materials, lack of discipline on the part of the parents at home, there is a lack of interest in the education of children at home. Some of the participants brought out the idea that when an Indian child reaches the age of 18 he feels no further obligation at home. He feels no further obligation to attend school.

What problems do Indian children have in elementary and high schools? We combined the two and decided there were discipline problems. There were communication problems and a lack of guidance from parents. Sometimes there is a language handicap. There is, of course, lack of parental participation at the schools, most of the time there is no participation at all. There is a need for the teachers to come into the homes. It is up to the parent to give permission for the teacher to come into their homes, but much can come about if this happens. They should be invited to visit, it would probably mean more cooperation.

How can we get Indians to cooperate with educators who are interested in writing Indian histories? We can do this by setting up regular times for study and visitations by these people. We need for them to learn from the Indians directly.

How can we develop a better Indian image? We can do this by having real Indians show our ways and have real Indians represent us.

How do Indian arts and crafts contribute to the attainment of his education? Indians take great pains to produce a piece of artwork that will give them much pride, and sense of accomplishment. For example, many Indians benefit very much from handiwork, in the way of earning both self-satisfaction and even money. Indian art reflects the real Indian image.

How can we help in gathering and dissemination of resource material on Indians for teachers? We can help them by giving them the true stories about Indians. The Indian stories relating to animals and things of nature.

Needs of children: Children need to be given encouragement and constantly shown the benefits of education. Children should be counselled by parents from the elementary grades up. Childrens' mannerisms and attitudes reflect directly back to the parents. Therefore the parental attitude should be a positive one.

Other suggestions: The group highly endorsed the Head Start Program. It is good because it carries the child into school without any gaps. It teaches the child certain mannerisms and courtesies and it is an advantage over the children who don't have this type of training. It is an advantage for these children over those who don't attend Head Start. It involves the parents, and therefore, the community. *Head Start disregards* racial differences, which eleviates the discrimination which can be carried over to the older years.

I highly endorse this type of conference. I know that Indians disagree on many things, but one thing they all agree on is education. The more we can stimulate and motivate our younger children into going to school, the more benefit the whole of the Indians will reap. If we are going to be good parents, we should consistently work with our children. After all, the hope of our people is our children. What we can do with motivating and stimulating our children is one of the models we should carry in our own hearts. I highly endorse educational programs for Indians, I am going to work with it as long as I can. I am getting pretty gray now, but I am still interested in education. I am very interested in children, I have always worked with them. I think furthering their education is our responsibility as Americans. It is a test of American democracy, American morality, American honor and you can probably say American justice. Thank you.

V. Future Plans of the Ad Hoc Committee

The conference participants in each of the study groups recommended that the Ad Hoc Committee on California Indian Education continue its work. Some groups favored the immediate development of a permanent "Organization on California Indian Education," but the consensus was that the Ad Hoc Committee, with an enlarged membership, should continue "as is" until 1968 when a permanent statewide organization will be developed.

A. The following is taken directly from a tape recording of the conference proceedings:

(Risling):
These seminar reports, with your suggestions will be sent to all participants, or everyone who has registered; it will be sent to the administrator in your district, so if you come from a multiple district you may have to ask for an additional copy or two for your administrator. We intend to send these reports to all State Department people, superintendents of schools in the counties, state universities and state colleges, and any place else where we think it might do any good. We will also make it available to all of the legislators and the Indian Advisory Commission, and any other Indian groups that we know of. So, if anybody has any suggestions, that you think a report like this should go to any particular group, leave this name with me and I will be sure the group is included.

I mentioned to you that the Ad Hoc Committee that was formed at Stanislaus State will be complete after our adjournment. And what you do with it at this point is up to you. I hope all the foundation that has been laid is "not for nought." So at this time, I am going to open it up for any suggestions, questions, or whatever...

The question we want to discuss now is number four, if any of you have any comments. The question is: "How can we make sure that the various agencies don't take our suggestions lightly?"

(Chairman #1: Clifford Bethel): We have had our discussion and we have come to the conclusion that we would like to continue the Ad Hoc Committee. And at later times, as it gets a little stronger, and gets known around the state a lot more, at that time we should form a statewide organization to continue on with this work. We feel the Ad Hoc Committee has come a long way in a short time, and later we would like to see a state organization..

(Chairman #2: Vivien Hailstone): We recommend that the Ad Hoc group remain intact and then organize on a permanent basis with a new name, an elected group of officers, hold regular meetings both state and local at least on a yearly basis, that a regular publication be put out to keep Indians abreast of local affairs, and that it find funds.

(Chairman #3: Larry Martin): It was the consensus of the group to continue this organization and drop the name Ad Hoc and call it Indian

Organization on Education, make it statewide, have officers and regular meetings. And I would like today to express our appreciation for this hard work in putting on this meeting. I would like to conclude with the fact as one Indian told me in Taos, New Mexico, (Tony Whitecloud), "If I were born again, I would still rather be an Indian."

(Co-chairman #5 & 6: Dennison Knight): Our group didn't quite come to any conclusion. We do want to continue this Ad Hoc group, but we didn't come up with a name or anything. However, it was mentioned that if this were going to become another pressure group like all the other groups, that this one man was not for it. There were others who agreed, and I think I do too. If this is going to be only for education, then we are all for it...

(Chairman #4: Frank Canizales): We made two recommendations: one is that we should have an agency of our own, established by the Indians for the Indians' use. It should be a clearinghouse for Indian information on education. Set up for Indians, by Indians. The other suggestion is that the Ad Hoc Committee be continued until a permanent organization can be formed.

(Chairman #7 & 8: Margaret Mathews): We thank everybody, Mr. Risling and all concerned on behalf of our group. We also think the Ad Hoc Committee should be continued until a state organization can be formed, with officers representing four or five different regions. Each area has different problems, but they should all be brought together.

(Chairman #9: Nona Silva): The general consensus of dialogue in our group would conclude that a state organization be created to continue the work of the Ad Hoc Committee, and engage interested persons, agencies or organizations to lend support to an educational program.

(Chairman #10: Elijah Smith): Our group approves continuing this educational program by committees and in the meantime would like to keep it alive in their respective areas by meeting sometimes.

(Co-Chairman Harvey Ince [with Mr. Knight in #5 & 6]): There was no clear-cut decision in our group, but I would like to speak for myself on some of these things. If we are going to continue to work on these problems, and there seems to be quite a few, and people have come here from one end of the state to the other. So the problems must be important enough to warrant an organization that is set up solidly and fully incorporated so that you can be funded from federal, state and other foundations. Without it, I don't think you can continue to ask Indians to come to these meetings.

(Risling):

Now you have heard the various reports from the different seminar groups. Now I throw it out to you. You can decide to form an organization right away, but if you decide to, you'll have to be prepared to stay all night; you can't expect to form an organization over night.

We could form a nucleus of committees -- a working committee, step by step. What is your pleasure at this particular point?...

The motion is, as I understand it, to continue the Ad Hoc Committee until such time as something more permanent can be formed by this Committee. All those in favor raise your right hand. Opposed?

Unanimously in favor. Excellent. The maker of the motion was Leona Alameda. The seconding motion was by Clifford Bethel. The point to come to now is when and how. I might mention that the Ad Hoc Committee is the committee that met at Stanislaus State, that is the Ad Hoc Committee as it stands now. And the Ad Hoc Committee has included all people up to now. The Ad Hoc Committee was the people at Stanislaus State College, now the committee is formed of the people from North Fork, the Ad Hoc Committee now has been enlarged to include all the people who are attending these sessions...[David Risling was unanimously elected to continue as Chairman].

The next meeting will be similar to this one in size. If there are going to be teachers and educators perhaps the Johnson-O'Malley Act or some foundation will be able to give us some funds for that. Maybe the teachers will even get an expense account, so we won't have to worry about that. [It was decided to have a major conference in May, 1968, in the Bay Area and a "steering committee" was elected by the conference participants].

B. The newly-elected steering committee met on the afternoon of October 22, 1967. Their report is as follows:

The meeting was called to order at 3:15 p.m. in the music room of the North Fork Elementary School by Chairman David Risling Jr. Members present were Margaret Mathews, Crescent City; Alfred Elgin, Jr., San Lorenzo; Marie Potts, Sacramento; Clifford Bethel, North Fork; Harvey Ince, Fresno; Mariano Tortez, San Jacinto; and Robert Lavato, Pala.

The first order of business was to divide the state into several geographical areas so that all areas of the state would be represented on the Ad Hoc Steering Committee. The committee named the following regions with their representatives:

I. North Coast -- Oregon border to Santa Rosa
*Margaret Mathews, Crescent City
Vivien Hailstone, Hoopa
Dennison Knight, Ukiah

III. Central Coast -- Santa Rosa to San Luis Obispo
*Alfred Elgin, Jr., San Lorenzo
Adam Nordwall, San Leandro
Tony Brown, Berkeley
Lorna McLeod, San Jose

II. North East -- Oregon border to Lake Tahoe
*Bonnie Roberts, Redding
Gladys Mankins, Janesville
Mildred Rhoades, Big Bend
Vivian Tye, Weaverville

IV. Eastern Sierra -- Lake Tahoe to Mojave
*Eleanor Bethel, Bishop
Ronald Hancock, Lone Pine
Martha Joseph, Lone Pine

V. North Central Valley -- Chico to Merced

*Marie Potts, Sacramento
Frank Canizales, Sonora
Mahlon Marshall, Orangevale
Viola Wessell, Tuolumne

VI. South Central Valley -- Merced to Tehachapi Mountains

*Clifford Bethel, Bishop
Harvey Ince, Fresno
Henry Jones, Clovis

VII. So. Calif. -- North -- Hemet to Mojave

*Mariano Tortez, San Jacinto
Jane Penn, Banning
William Soza, Hemet
Madeline Ball, Banning

VIII. So. Calif., South -- Hemet to Mexico

*Robert Lavato, Pala
Frank Mazetti, Valley Center
James Parcel, Escondido

*Regional Chairmen

The committee will meet in Modesto at the Risling home late in November or in early December, depending on when the "Conference Report" is ready for editing and approval. They will also make preliminary plans for their "Spring Conference" at this time.

The chairman was directed to write to the various legislators on the State Advisory Commission on Indian Affairs to inform them of our conference and to request that they initiate action to reinstate the Johnson-O'Malley Education Program in California; also, his letter was to make them aware of the Report of the Stanislaus State Conference on the Education of Teachers of California Indians, and the fact that we wholeheartedly agree with its recommendations.

The committee appointed Kay Black, of Modesto, news correspondent.

Since there was no further business to be taken care of, the meeting was adjourned.

Appendix A:

Documents Relating to the Planning of the North Fork Conference

Mailed - April 14, 1967

I. INDIAN AD HOC COMMITTEE ON INDIAN EDUCATION: Initial Organization

The Indians in attendance at the Conference on Education of Teachers of California Indians, held at Stanislaus State College on March 19-21, 1967, voted unanimously "to do something" about following up this conference.

An ad hoc committee was formed by the Indians in attendance for the following purposes:

- I. To review the report of the conference.
- II. To recommend to the State Legislature that funds be provided to implement the suggestions of this conference. (Providing, of course, that the report meets the approval of the ad hoc committee.)
- III. To provide for future conferences involving more Indian people.
    - A. Ask Legislature to provide funds for future meetings if total program cannot be met.
    - B. Investigate ways and means of financing educational programs for Indian children.
    - C. Investigate ways and means of gathering and disseminating resource material for teachers of Indian children and other teachers.
- IV. To select a steering committee to follow up on the conference and to make arrangements for follow-up meetings.

The members of the steering committee are as follows:

1. Leona V. Alameda, P.O. Box 187, Hoopa, California, 95546. Phone: 625-4241.
2. Eleanor Bethel, Route 1, Box 175A, Bishop, California, 93514. Phone: Upton 34364.
3. Frank Canizales, Jr., 69 North Ash, Sonora, California.
4. Reginald Elgin, c/o O.A.I.A., 1314 Clay Street, Oakland, California.
5. Vivien R. Hailstone, P.O. Box 7, Hoopa, California, 95546. Phone: 625-4432.
6. Henry C. Jones, 4692 Blackstone, Fresno, California, 93726. Phone: 222-9281.
7. Marie Potts, 2727 Santa Clara Way, Sacramento, California, 95817. Phone: 455-5360.
8. David Risling, Jr., 1349 Crawford Road, Modesto, California, 95350. Phone: 523-2270.

David Risling, Jr. was selected acting chairman. Marie Potts and Henry Jones were selected as secretaries.

The committee requested that Dr. Forbes, Program Director of the Far West Laboratory for Educational Research and Development, be asked to help with future conferences on educational programs.

II. REPORT: A Meeting of the Ad Hoc Committee on Indian Education held in Modesto, April 22, 1967.

Members of the Ad Hoc Committee, and other persons who attended the March conference at Stanislaus State College, met at 1 p.m. at the home of David Risling, Jr. The purpose of the meeting was to review the report of the "Conference on Education of Teachers of California Indians," and to discuss ideas for future conferences.

Reviewing and revising the Conference Report occupied the first four hours. Present was Dr. William McClintock, conference coordinator for Stanislaus State. After hearing the discussion and suggestions, he graciously accepted committee recommendations.

Dr. McClintock stated that the report would be at the printer's the last week of April and soon would be available to conference participants. The committee expressed gratitude to Dr. McClintock for his interest and cooperation.

The report then was approved unanimously by members present. The chairman was directed to write to key legislators concerned with Indian affairs to inform them of the committee's action. Members also were directed to write their state senators and assemblymen concerning the recommendations.

At 6 p.m., a recess was called for two hours for dinner. This was a "California feast" which included such foods as piñon nuts, acorn soup, kippered salmon, smoked eels, surf-fish, venison stew, whole cured acorns, cured seaweed, flat bread, candle fish, turkey and gooseberry jelly.

At 8 p.m., the meeting reconvened. All agreed that the sole reason for existence of the Ad Hoc Committee is to work for better education for California Indian children and adults. We felt that everyone can agree on the need for improved education and that if we concentrate on this one issue we have a very good chance of producing desirable results. Differences between us regarding other issues should be forgotten at such times as we gather to plan and work for educational betterment.

The next topic discussed was: Should there be future conferences? The committee felt a definite need exists for more conferences on Indian education and that these should involve more Indians. However, the group felt that at this time it was not ready to plan a large conference. The reasoning is this:

1) Before a big conference is scheduled, Indian people all over the state should be made aware of the coming "Report on the Conference on Education of Teachers of California Indians."

2) For a large general conference to be a success we will need a lot of backing and leadership

3) It seems impossible to get financing for such a conference until after September.

4) Before deciding on the number of conferences we should have, we need better representation from southern California.

The committee decided that a logical first step is for members to call small meetings in their home areas before July. At these, there will be discussed: 1) what the Ad Hoc Committee is trying to do; 2) the Conference Report; 3) need for a follow-up conference on Indian education and ways and means to involve more Indians; 4) the July conference-planning meeting.

The committee felt that by July it should be possible to firm up plans for a general conference or conferences on Indian education.

We tentatively selected Saturday, July 15 as the date and place for the Conference Planning Meeting. David Risling, Jr., and Mr. and Mrs. Black were given the job of arranging for housing, camping, picnicking and meeting place and also for sending out information about the meeting.

It was felt that those coming might be happy to bring something toward a potluck feast that would take place Saturday evening.

The committee believes that planning a large general conference will take a lot of time and hard work; thus, the meeting should begin at 9 a.m. and continue all day and into the evening if necessary.

Each committee member is to bring at least two other interested Indian people, perferably from outside the member's immediate home area, in order to produce a more representative group at this July meeting. Consultants will be invited to help plan the big conference.

Dr. Jack Forbes of the Far West Laboratory for Educational Research and Development, acted as our resource person at this meeting. Throughout the session his guidance was invaluable.

Dr. Forbes thinks that if we can come up with a good plan for the conference (or conferences) on Indian education, if we so desire, he will ask the Rosenberg Foundation for money to finance it. He said he already had contacted Mrs. Chance, of the Foundation, concerning the possibility and she seems receptive to the idea. However, there is no earlier date than September for them to act on it.

He said that San Francisco State College has a center for Community Anthropology which might help by furnishing resource people and perhaps some funds. They have staff people who are interested both in education and practical (applied) anthropology (which includes helping Indians.)

He stated that he and the Far West Laboratory will be willing to aid in any way they can.

The Committee thanked Dr. Forbes warmly for the interest, time and advice he has contributed to the project.

The committee then reviewed what should be done before the July 15 conference-planning meeting. The following were agreed on as necessary:

1) Keep remembering and emphasizing that our aim is to bring collective strength toward improvement of the education of Indian people.

2) Write to legislators to describe the Stanislaus State Conference Report and the action of this committee.

3) Hold small meetings (5 or 6 people) in home communities, followed by similar meetings in neighboring communities, to tell people about the Conference Report, the Ad Hoc Committee, the need for further conferences, the July planning meeting.

4) Interest at least three other Indians, from three different neighbor areas, in attending the July 15 meeting in Modesto.

5) Inform David Risling, Jr., of the dates and times of your neighborhood meetings so he can pass this information on to someone who might be interested in attending.

6) Come to the July 15 meeting prepared to contribute ideas for the general conference to be held later in the year.

7) David Risling, Jr., and Mrs. Black were delegated to contact Stanislaus State College to see if each of the Indians on the Ad Hoc Committee could be provided with two or more copies of the conference report to be used in local informational meetings.

The Ad Hoc Committee business session concluded at 10:00 p.m., followed by coffee and dessert.

A number of people invited to this meeting could not attend due to the weather or for business reasons. Those who were present included:

Leona Alameda
Charles & Kay Black
Anthony Brown
Frank Canizales
Mr. & Mrs. Paul Chappell
Viola Evans
Mr. and Mrs. Albert Hailstone
Sidney Parrish
Marie Potts
Mr. & Mrs. David Risling, Jr.
Mr. & Mrs. Ed Wallace
Dr. Jack D. Forbes
Dr. William F. McClintock

P.S. The address for all state senators and assemblymen is:
State Capitol, Sacramento, California 95814

"At present, involvement of Indians in education in California is in a crucial stage. Trends in Indian education throughout the U.S. now contain both good and bad aspects. To make certain the good trends prevail, it is essential that Indian people get on the ball and take command of the situation," he concluded.

Mr. Frederic Gunsky, of the California State Department of Education, next reported on the Availability of Educational Programs to Indians of California.

Why Indians do not get an education equal to that of their white counterparts, he said, is because most California Indian children attend poor rural schools which cannot afford programs which meet the needs of disadvantaged children. A second problem is the lack of Indian leadership in education at the state level.

Programs described by him include: Title I, Compensatory Education; Title V (he has been trying to get a person in Sacramento to work on Indian education problems under this Act but as yet has not been successful); Bishop demonstration school (pre-school and a student center); the Maple Creek Willie scholarship fund; Assembly Bill 1331, which would provide money for pre-school children.

To take advantage of these programs at the local level, he stated, it is necessary for Indian people to become so involved with local schools that boards of education can be pressured into applying for funds which are available.

Next, Mildred Kiefer, of the Office of Compensatory Education, State Department of Education, then presented details of Title I, the Compensatory Education Act. She explained how much money is available, who qualified, how to apply, how grants are determined, and where to write for information. Miss Kiefer made herself available to answer questions individually throughout the day.

Mr. Tony Brown from the staff of the State Advisory Commission on Indian Affairs gave a report on the Johnson-O'Malley Act (1934, amended 1936). The act provides for financial aid to states for implementing educational programs for Indians residing on or near trust land. California was the first state to use these funds and continued to do so until 1958. The apparent reason for withdrawal was that the B.I.A.'s policy was to terminate all services to California Indians as soon as possible. Since that time there seems to have been a change in B.I.A. policy regarding termination and it is possible for California to again apply for these funds. It is possible that these funds could be used to implement some of the programs suggested in the Stanislaus State Conference Report of March 19-21, 1967. Mr. Brown will try to get copies of his report run off and sent to the participants before the fall conference.

Vivien Hailstone of Hoopa gave a report on what is being done in northwestern California in regard to arts and crafts. Early in the

III. A Report of the Conference Planning Meeting in Modesto, July 15, 1967

Modesto Junior College was the site of a day-long meeting for 35 California Indians on Saturday, July 15. Discussion centered on how to stimulate involvement of a maximum number of California Indians in improving the education of Indian children in our area schools.

After a group breakfast, served by local volunteers in the outdoor patio of the MJC Agriculture Building, the company gathered in a conference room.

A welcome to the school was given by Dr. J. K. Rowland, MJC Vice President. He then read a proclamation of the Modesto City Council which called on local citizens to extend the courtesy of the community to our visitors.

Kick-off speaker for the session was Dr. William McClintock, Stanislaus State College professor and coordinator of the conference of last March on Education of Teachers of California Indians. He outlined the weeks of preparation which went into planning a large conference--the letters, committee meetings, drafts of proposals and preparation of the final report. Also described was how participants were selected (to represent areas around the whole state) and of the many reviews of the conference proceedings (it was tape-recorded) before the final results were okayed and the report went to Senator Stephen Teale, chairman of the State Advisory Commission on Indian Affairs.

Dr. Jack Forbes, of the Far West Laboratory for Educational Reseach and Development, next spoke on "The Need for Indian Involvement in Education." Forbes discussed the problems existing for a conquered people who have lost control of their own destiny and the hurdles which must be overcome in order to reform ideas of the society of the ruling class. Conquered groups, such as American Indians, in order to acquire some amount of self-management, must find accepted principals of the ruling class which will permit decision-making by themselves.

To do this, involvement is a necessity, as apathy only permits continuance of decisions imposed by bureaucratic paternalism. Native peoples "cannot be handed democracy on a platter. What we call democracy must be developed via trial and error and learning from mistakes."

Forbes continued: "Education is the key to development of self-sufficiency and improvement. But before education can be successful, the programs must meet the needs and desires of the local community. To bring this about, Indian people must become fully involved with their schools--as school board members, PTA members, teacher-aides, etc., and must be concerned with the education of their children.

fifties, a group of women in Hoopa began an effort to retain the basket shapes and designs through pottery, becuase it was becoming impossible to gather necessary materials for basketry. They have secured an exclusive contract with a leading San Francisco art dealer to market their products. Recently, through the cooperation of the Forest Service, B.I.A. and private individuals, they have been able to harvest necessary materials for basketry and have begun classes in basket weaving. Their classes have been so successful that a representative of the Department of Interior Arts and Crafts Board, Washington, D.C., visited them and offered to provide funds to help defray the cost. Mrs. Hailstone and Mrs. Alameda of Hoopa are helping the Klamath and Smith River people start classes in basketweaving. Mrs. Hailstone reported that people are interested in Indian arts and crafts and it is not hard to start programs along these lines.

After a hearty lunch, the participants met in three different sections, where the conclusions of the Stanislaus State Conference Report of March 19-21, 1967 were reviewed and discussed. An additional topic, ways and means of promoting or re-establishing Indian ceremonies and dances throughout California was also discussed. Much enthusiasm and spirit prevailed at these meetings.

Following the group meetings, the participants met in a general session where several reports were given on the group meetings. The general impressions were indicative that most all of the people in attendance were involved in the discussions and contributed much toward the success of these meetings.

The full group then discussed the need for future conferences and voted unanimously for a fall conference. After much discussion on whether to have a statewide conference, or to have regional conferences it was decided to have one conference in the Fresno area in October.

Dr. Forbes was asked to outline procedures for arranging and conducting a large conference, which he did, in his usual eloquent fashion.

After considerable discussion of who, where, how, when, etc., the group decided to leave the details to a planning committee.

The Planning Committee was made up of active members of the Steering Committee which evolved from the Stanislaus State Conference, March 19-21 and volunteers from the people in attendance. The members of the Planning Committee for the fall conference are as follow:

Mr. David Risling
Mrs. Thelma McVay
Mr. & Mrs. Dennison Knight
Mrs. Marie Potts
Mrs. Marie Bartow
Mr. & Mrs. Henry Jones
Mr. & Mrs. Harold Marrufo

Mr. Frank Canizales
Mrs. Betty Lewis
Mrs. Eleanor Bethel
Mrs. Leona Alameda
Mrs. Arlene Crow
Mrs. Vivien Hailstone
Mrs. Kay Black

Planning Committee Meeting, July 15, 1967, Modesto Junior College

At 7:30 the Planning Committee for the Fall State Conference, chaired by David Risling, Jr., met to make preliminary plans.

Much discussion on places to hold the Conference, possible dates, speakers and experts to be invited, participants, etc., preceded the positive action which followed.

The committee decided that the meeting, if possible, should be held in an outdoor atmosphere such as one would find at a YMCA or Boy Scout camp where there are sleeping, eating and meeting facilities. If this is not possible, then the committee on housing would find the next best place. October 20, 21 and 22 were selected as the dates. The Conference would begin Friday evening with a dinner and end Sunday noon. A Sunday afternoon program of entertainment or recreation would be available to those who could stay longer. Experts, selected to speak at the Conference, should be Indians, if possible. It was felt that there are many well-qualified Indians throughout the United States who could contribute much to the Conference. It was decided that the participants for this Conference should all be Indian and consequently the report of the Conference would express all-Indian feelings.

A rough sketch of the proposed Conference format should be available to submit along with a request for funds from the Rosenberg Foundation by August 4, 1967.

Sub-committees were to have meetings prior to August 4th so that a progress report could be made at the Friday evening, August 4th meeting to be held at North Fork Elementary School. Henry Jones will send out notices of this meeting. Dr. Forbes was asked to notify the Rosenberg Foundation of the Committee's intentions of applying for funds to finance its State Conference.

The Committee decided to have another planning meeting in conjunction with the Acorn Festival in Tuolumne on Saturday morning, September 16. Frank Canizales is to send cards announcing the time and place of the meeting.

The sub-committees are as follow:

Facilities Committee (Housing, Meals, Meeting Facilities, etc.)

Frank Canizales - Chairman
Arlene Crow - Secretary
Leota Jones, Betty Lewis, June Garcia

Program Committee

Henry Jones - Chairman
David Risling - Secretary
Mrs. Kay Black

Speakers Committee

David Risling - Chairman
Mr. and Mrs. Harold Marrufo
Mr. and Mrs. Dennison Knight
Thelma McVay
Marie Potts

Publicity Committee

Mrs. Kay Black - Chairman
Mrs. Marie Bartow
Mrs. Vivien Hailstone
E. J. Wallace
Marie Potts
Leona Alameda
Alfred Elgin, Jr.
Thelma McVay
Harvey Ince
Sierra Indian Center, Clovis

Arts and Crafts Committee

Marie Potts - Chairman
Thelma McVay - Secretary
Leona Alameda
June Garcia
Vivien Hailstone
Mary Bartow

Entertainment Committee

Henry Jones - Chairman

The meeting was adjourned at approximately 9:45 p.m.

The spirit and enthusiasm exhibited by all the participants indicated that the meeting was quite successful. Several people stated that this was the best meeting they had attended.

Part of the success of this meeting can be attributed to the fine atmosphere created by the people of Modesto who, through the host committee, (the Blacks were our co-hosts) became enthusiastically involved in doing something to help the Indian people help themselves. Over sixty Modesto firms and individuals, including faculty members and students, contributed to the housing, meeting facilities, coffee breaks, breakfast, lunch and evening feast, including clean up. The Indians were quite impressed with friendliness and enthusiasm of the Modesto people.

The familiar flavors of the evening feast of turkey, baked salmon, acorn soup, seaweed, elk and venison stews, smoked trout and salmon, surf fish, fired bread, wild tea and other American dishes brought back many fond memories of days gone by, and the relaxed, happy feeling of good fellowship was a fitting finale to a long, busy, stimulating day.

It is our sincere hope that the enthusiasm generated at this meeting will carry over to the home areas, and that each of the participants will continue to tell other people about the committee activities and goals, so that they too can become involved in this inspiring task.

Lets make our State Conference on Indian Education a model for future conferences.

IV. Sample Letter Mailed to California Indians, September 15, 1967

Your name has been suggested as a person vitally concerned with the welfare and education of our Indian people who would probably be interested in a statewide All-Indian Conference on Indian Education.

The Ad Hoc Committee on Indian Education composed of all the Indians who took part in the Conference on Education of Teachers of California Indians held at Stanislaus State College on March 19-21, plus a growing number of Indian people who are vitally concerned with the education of their children, are holding a statewide All-Indian Conference on Indian Education at North Fork (northeast of Fresno) from Friday evening, October 20, until Sunday at 2 p.m., October 22.

The purposes of this conference are to identify the problems which prevent the majority of Indian children from achieving the same level of education as their white counterparts and to involve the conference participants in plans to solve these problems.

The committee would like two delegates from your area who are interested in improving the education of our Indian children to attend as participants in our conference.

We plan to have displays by various statewide Indian organizations as well as exhibits from the various areas of the state. We would welcome any Indian arts, crafts and artifacts from your area that the delegates would care to bring and add to the exhibit. We feel that an exchange of ideas through meetings, displays and exhibits is educationally vital to the welfare of our children as it serves to improve the "Indian image" in the eyes of both our Indian and non-Indian people alike.

I am enclosing information which leads up to the statewide All-Indian conference so that you will have a better understanding of the goals and activities of the committee.

Camping facilities, dormitories and private homes, along with noon and evening meals, will be available free of charge to participants. Some funds may be available for gas for those participants traveling long distances.

We would appreciate hearing from you soon as we need to know the names and addresses of the participants so that we can send them necessary information prior to the conference.

V. Report of the September 16 State Conference-Planning Meeting Held at Tuolumne Indian Rancheria

The Statewide All-Indian Conference on Indian Education planning committee met in the "Roundhouse" during the MiWuk Acorn Festival at Tuolumne Rancheria on Saturday morning, September 16, 1967, to make final plans for the October 20-22 conference at North Fork, California. Chairman Risling reported on the activities which have taken place since the July 15 meeting in Modesto. The most encouraging fact presented was that Indians throughout the state are overwhelmingly in favor of such an activity and are enthusiastically looking forward to the conference.

Frank Canizales of Sonora reported that the North Fork Elementary School District has provided accommodations for meetings and eating facilities at no cost to us except for janitorial services. Camping facilities will be available free of charge at North Fork. Some homes will be available to families for those who want them. Only a few motels are available in the area. A list of these will be sent out in the near future.

Mrs. Henry Jones of Fresno reported that all arrangements have been made to provide meals for the conference. Breakfast will cost $1.00, but lunches and dinners will be free of charge to all participants.

Mr. Risling of Modesto reported on the program which will begin with a dinner Friday evening, followed by a kick-off speech by Dr. Forbes of the Far West Laboratory for Educational Research and Development. Other speakers will include Melvin Thom, Chairman of the National Indian Youth Council, and other Indians who are carrying on successful educational programs in California. Most of the remaining time will be devoted to discussions by Indian participants in small seminar groups.

Mrs. Alameda of Hoopa reported on the arts and crafts display. She said several groups are planning to bring various Indian displays. All participants are encouraged to bring some displays to represent their area.

Mr. Knight of Ukiah gave a report on a meeting we had with Mrs. Chance, Executive Director of the Rosenberg Foundation in San Francisco, in which we discussed our financial proposal with her. She assured us that she would do her utmost to get the necessary finances for the conference.

Mrs. Black of Modesto reported on publicity. She said that she will send out news releases to the participants who, in turn, should contact their local newspapers and get the news items in to them. She plans to contact the large newspapers directly, such as the Los Angeles Times and the San Francisco Chronicle.

Indians in Southern California will have a chance to learn more about October's Statewide Conference on September 30 at 7:30 p.m. in San Jacinto, where your chairman and Dr. Forbes of the Far West Laboratory will be the featured speakers. Anyone interested in attending this meeting may do so by contacting Mr. Edward Wallace, 334 E. Johnston, Hemet, California.

North Fork is located about forty miles northeast of Fresno, and may be reached by taking the highway to Yosemite from either Fresno or Madera, then turning off at the O'Neale-North Fork turnoff.

In order to estimate the number who will be attending the October 20-22 conference, and to send necessary preparational material to participants, we will need names and addresses of those who plan to attend.

VI. The Conference Program

Friday, October 20, 1967

5:30-7:00 Registration.....................Lower Campus, B.S. Building
7:00 Dinner...................................Gym, Lower Campus
Greetings: Blaine Thornburg,
Board of Education, North Fork
Union School District
8:00 Speaker......................................Kennedy Hall
Dr. Jack D. Forbes, Research Program Director, Far West Laboratory for Educational Research and Development
9:00 Seminar Leaders' Training Session.............Music Room
Chairman: Larry Martin, Dean, Evening College, Fresno City College

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Saturday, October 21, 1967

8:00 Seminar Leaders' Meeting.......................Music Room
8:45 General Meeting..............................Kennedy Hall
Greetings: Grant Sturm, Superintendent, North Fork
Union School District
Panel Presentation: Robert Lavato and Henry Jones
10:15 Coffee Break
10:45 Small Group Seminar Meetings
Gp. I---Rm. 1
Gp. II--Rm. 2
Gp. III-Rm. 3
Gp. IV--Rm. 4
Gp. V----Rm. 5
Gp. VI---Rm. 6
Gp. VII--Rm. 7
Gp. VIII-Rm. 8
Gp. IX-Rm. Mu.
Gp. X--Rm. 10
12:30 Lunch.............................Lower Campus
1:30 Panel Presentation........................Kennedy Hall
Vivien Hailstone, Larry Martin, June Garcia,
Frances Sherman, Adam Nordwall
3:00 Small Group Seminar Meetings
4:15 Coffee Break
4:30 Small Group Seminar Meetings
5:50 Adjourn
6:30 Dinner.................................Lower Campus
8:00 Entertainment............................Kennedy Hall
Rosalie Bethel
8:30 Seminar Leaders' Meeting...................Music Room

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Sunday, October 22, 1967

8:45 General Meeting............................Kennedy Hall
Reports from Seminar Groups
10:30 Coffee Break
11:00 Small Seminar Group Meetings
12:00 Lunch.....................................Lower Campus
1:00 General Meeting............................Kennedy Hall
Business
Concluding Remarks
Adjournment
2:00 Exhibits and Entertainment..............Lower Campus
2:00 Leaders' Meeting with Writers
to Summarize Conference Findings...B.S., Lower Campus

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We extend our sincerest thanks to the following people and institutions, who have contributed greatly to the success of this conference:

The Rosenberg Foundation, San Francisco: for financial support

Far West Laboratory for Educational Research and Development: for technical assistance.

North Fork Union School District, Board of Education, and Superintendent: for providing facilities and services at no cost to us.

The citizens of North Fork: for providing homes and camping facilities at no cost to us.

The members of the Conference committees: for taking the time and effort, at their own expense, to make this conference possible.

The Conference Leaders: Larry Martin, Chairman; Clifford Bethel, Eleanor Bethel, Leo Calac, Frank Canizales, Vivien Hailstone, Mahlon Marshall, Margaret Mathews, Harvey Ince, Dennison Knight, Nona Silva and Elijah Smith.

The Recorders: Thelma Barnes, Kay Black, Wayne Cox, Dorothy Dandy, Florence Dick, Barbara Garcia, Kathryn Jackson, Barbara Karr, Lois Risling, Vivian Tye, Ed Wallace, Janice Yerton.

The entertainers, exhibitors, secretaries, speakers, writers, all participants and the many others who have so kindly helped with the Conference.

WE THANK YOU!

----------The Ad Hoc Committee on Indian Education

Appendix B: Conference Participants

I. Seminar Leaders

Clifford Bethel - North Fork
Vivien Hailstone - Hoopa
Larry Martin - Fresno
Frank Canizales - Sonora
Harvey Ince - Fresno
Dennison Knight - Ukiah
Mahlon Marshall - Orangevale
Margaret Mathews - Crescent City
Nona Silva - North Fork
Elijah Smith - Riverside

II. Recorders

Kay Black - Modesto
Wilma Lavell - North Fork
Barbara Garcia - Dunlap
Katheryn Jackson - Hoopa
Lorna McLeod - San Jose
Vivian Tye - Weaverville
Karen Bighead - Smith River
Edward Wallace - Hemet
Barbara Risling - Modesto
Florence Dick - Dunlap

III. Planning Committee

Mr. and Mrs. David Risling - Modesto
Mr. and Mrs. Henry Jones - Clovis
Mr. and Mrs. Dennison Knight - Ukiah
Mr. and Mrs. Harold Marrufo - Stewarts Point
Mr. Frank Canizales - Sonora
Mrs. Vivien Hailstone - Hoopa
Mrs. Thelma McVay - Smith River
Mrs. Marie Potts - Sacramento
Mrs. Marie Bartow - Smith River
Mrs. Betty Lewis - Clovis
Mrs. Eleanor Bethel - Bishop
Mrs. Leona Alameda - Hoopa
Mrs. Arlene Crow - Clovis
Mrs. Kay Black - Modesto
Mrs. Nona Silva - North Fork
Mr. Clifford Bethel - North Fork
Mrs. Frances Sherman - North Fork
Mrs. June Garcia - Dunlap
Mr. Edward Wallace - Hemet

IV. Panelists

Larry Martin - Fresno
Vivien Hailstone - Hoopa
Robert Lavato - Pala
June Garcia - Dunlap
Henry Jones - Clovis
Frances Sherman - No. Fork
Adam Nordwall - San Leandro

V. Alphabetical List of Indian Participants

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Crescent City, California 95482

Allen, Elsie
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*Alto, Mrs. Marie
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Auberry, California 93602

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North Fork, California 93643

Ball, Mrs. Madeline
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Banning, California 92220

Barosso, Joe
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Modesto, California

Bartow, Mary
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Baty, Thane Sr. and Margaret
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*Benton, Delbert
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*Frank, Laura
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*Fry, Dorothy
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Appendix C: Comments of a Non-Indian Observer at the North Fork Conference

TO WHOM IT MAY CONCERN:

I had the honor to serve as an outside observer at the statewide All Indian Conference on Indian Education at North Fork, California from October 20 to 22, 1967.

I was asked to give my impressions of the conference, particularly of format and continuity. These impressions are given in two ways: leadership and participation.

It was obvious on arrival that the planning for the conference had been painstakingly developed. Registration moved smoothly, housing was readily available, and the events flowed easily through their schedule. It was apparent that the key to this success was found in the leadership provided by the conference chairman, Mr. David Risling, and by his steering committee of Indian adults who met on numerious occasions preceding the conference. As one who had chaired an earlier statewide conference of somewhat similar nature, I was highly impressed with the quality of the organizational time spent by Mr. Risling and his committee, resulting as it did in a smooth running conference with maximum involvement of its participants.

Participants attended a balance of large group meetings and small group seminars. Each large group meeting provided the setting for discussion. The presentation Friday evening by Dr. Forbes was outstanding; it was regrettable that some participants could not arrive until Saturday morning and thus missed the opportunity to hear of the scientific roots of their problems today. Nonetheless, any difficulties here were overcome by the discussion leaders who referred to this presentation as needed as they met with their small groups.

I was assigned to one section and my views of interaction are limited to that group. The chairman, an Indian adult who admitted that this was a new experience for him, provided a model group setting for the Indian participants. His skill in asking questions of the group, involving all members in the discussion, redirecting negative comments into positive proposals, impressed me deeply. When I spoke to him of this, he indicated that a training seminar for leaders had been most helpful.

At no place in the conference could I sense that participants were being dominated or forced to participate in any certain way. There was one main criterion for discussion, both on the floor of the large meetings and within the smaller settings. This criterion was discussion that would lend light on the problems faced by California Indian children in their classrooms. In one instance when discussion tended to veer away from this topic, Mr. Risling, as conference chairman, politely yet firmly brought the discussion back to the track and thus avoided one of the problems often faced by Indian groups in the past, that of splintering into factions of a political nature.

I quizzed a number of Indian adults concerning the importance of the conference and their role within it. Without exception they mentioned their respect and appreciation for the work performed by the conference chairman. Several from northern California where participation in past conferences has been meager or scattered, remarked that they were there because Mr. Risling had come to their area and had talked with them formally about the need for statewide articulation. Others remarked that they were proud to have taken the initiative for the conference and to have prepared for it with a minimum of outside interference. Still others praised the small group leaders for allowing them to speak freely on the topics before them. No one with whom I spoke felt that the outcomes had been predetermined.

Two outcomes of the conference reflected the democratic nature of the interaction. One was the admission by those in attendance that they as Indians were in great part responsible for the educational deprivation of their children; the other was expressed desire to continue with another conference planned and operated by Indian adults. At such a meeting they would invite those to attend who have major responsibility for the schooling of their children. To me such outcomes reflect a maturity gained only from direct involvement and individual decision.

William McClintock
Professor of Education
Stanislaus State College

Appendix D: A Letter to the Chairman of the Advisory Commission on Indian Affairs, Nov. 2, 1967

Senator William Coombs
223 South Riverside
Rialto, California

Dear Senator Coombs:

As Chairman of the Advisory Commission on Indian Affairs, you undoubtedly are aware of the recent All Indian Conference concerning the education of Indian Children which was held at North Fork. The one hundred and eighty Indians in attendance from throughout the State, realizing that the economic condition of people in America is closely correlated with their level of educational achievement, voted overwhelmingly to form a statewide organization on Indian education for the purpose of improving the education of their people. An ad hoc Committee on Indian Education (formed earlier at the Stanislaus State College Conference on the Education of Teachers of California Indians), which was responsible for the All Indian Conference at North Fork, has been given the tasks of formulating plans for this organization, and of holding another conference in the early part of May, 1968, in Oakland. The purposes of the coming conference are to continue the dialogue begun at the All-Indian Conference and to involve other interested persons, agencies, etc., who are concerned with the welfare of the Indian people.

I have been asked by the participants at the recent conference to write to you and inform you of the conference and to tell you that as soon as our conference report is published, a copy will be sent to you. They also wanted you to know that they agreed wholeheartedly with the recommendations of the Stanislaus State College Report of the Conference on the Education of Teachers of California Indians (March 19-21, 1967) and that they would like the Commission to recommend to the Bureau of Indian Affairs to reinstate the Johnson-O'Malley Educational Program in California. This would provide immediate funds for the implementation of several of the recommendations found in the "Report of the Conference on the Education of Teachers of California Indians held at Stanislaus State College, March 19-21, 1967." The State Advisory Commission's report, "A Johnson-O'Malley Educational Program for California Indians," by Staff Analyst Anthony D. Brown, June, 1967, also makes several suggestions concerning ways the funds could be used to carry out these recommendations. Commissioner of Indian Affairs Bennett has indicated to various members of our committee that these funds could be available immediately upon request from the State.

It is our hope that the Commission will provide the avenue whereby our children will ultimately acquire as much formal education as their white counterparts--the goal of our organization.

Enclosed are a program and copies of news stories which will give you more information on our conference.

We are looking forward to a very fruitful association with the Commission during your term of office.

Respectfully,

David Risling, Jr.
Chairman

Appendix E: The Recommendations of the Stanislaus Conference

I. Conference Recommendations

The following recommendations are offered by the conference planning committee and seminar leaders based on an analysis of tapescripts of the discussions in each of the four seminar groups that met throughout the conference. The first two recommendations should receive financial support from the California State Legislature at this time; the latter four should be communicated to the appropriate officials of the California State Colleges, the University of California, the California State Colleges, the University of California, the California State Department of Education, the Far West Laboratory for Educational Research and Development, and Southwest Regional Laboratory. It is recommended:

(1) That there be instituted a statewide conference or regional conference of Indian adults in 1967-68. Leadership might well come from those who participated in the planning conference. [Now in process, ed.]

(2) That a series of meetings be planned in several regions in 1967-68, utilizing teams from the above conference and involving other representatives from the Indian community, from selected school districts, and from higher education. [In process, ed.]

Further, it is recommended that the following agencies and/or responsibilities be identified to provide leadership in realization of other long-range goals identified in the Conference Report:

(1) That the trustees of the California State Colleges and the regents of the University of California be requested to consider appropriate ways to develop and coordinate programs directed towards meeting special needs in Indian education.

(2) That within the California State Department of Education a person be employed as an Indian education resource specialist. This person should have a strong background in the behavioral sciences and a record of intimate experience in working with Indian people. His major responsibilities would be to direct a strong recruitment program for teachers in areas with significant Indian population, to provide more comprehensive data about special federal or state aid programs available to school districts with Indian children, to recommend local specialists to be employed through county offices and to cooperate in the organization of existing curriculum materials and in the production of needed additions about Indians in California.

(3) That a centralized curriculum laboratory and depository be organized cooperatively by Indian associations and the State Department of Education. Those responsible would first organize

a task force to determine what curriculum materials are needed about Indians in order to identify local, regional and statewide cultural contributions.

(4) That some research center or centers within the state work cooperatively with the State Department of Education, or independently, to undertake experimental programs concerned with the solutions of problems of the education of Indian children.

(5) That the inservice education of teachers of Indians in the rural Indian regions be extended and strengthened through the extension programs of colleges and universities and by other means. Teachers, administrators, Indian adults and community members should be directly involved in programs dealing with their local needs.

II. What Special Talents or Training Are Required to Teach Indian Children?

Identification of those special talents necessary for effective teaching was believed by many conference participants to be the most critical factor in the process of Indian education.

One of the talents listed as important is the ability of the teacher to be flexible; to have a willingness to revise, if necessary, virtually everything learned in college about "ordinary" children, and to learn entirely new approaches. This implies a willingness to start with a whole new concept of how to teach in an entirely new situation and an ability to realize that the general principles taught in any formal college classes must be tested in practice and be modified until the teacher and the students share common goals. Then the production of desired results may begin.

Formal education courses that are most useful for the teacher of Indian children are ones which provide knowledge in anthropological, psychological and sociological theory. Also valuable to the teacher are the application of case study approaches to the understanding of culturally different groups.

Such experiences should make the teacher alert to the social and cultural dynamics of any community into which he may go. He needs to act as a social scientist in that he has to have the tools to observe, analyze and understand the community and its peoples.

Beyond this, the teacher needs to have an appropriate first-hand orientation to the people he is going to serve. In other words, if he is going into the Trinity-Klamath region to teach, he needs to have a particularly intensive program in the current Indian cultural and social problems of that region. When new teachers are hired by a district, it would be desirable that they begin a workshop or inservice training session four to six weeks before actual teaching commences. The success of any such session depends on the awareness of local problems relating to Indians as recognized by the local school administrators.

The foregoing, however, attacks only one part of the problem. In a region where the students are predominately Indian, inservice training should improve the teacher's insight and ability to cope with various situations that may arise. The teacher in a community where there may be only one child of Indian ancestry in the class may well be confronted with a far different situation.

One of the recommendations offered by conference participants was that workshops be provided during the summer for experienced teachers who are teaching Indian children in public schools.

Another suggestion was that preservice students interested in teaching Indian children be allowed to complete their period of observation and student teaching at a school with a high Indian population.

Teachers must operate on the "feeling level" as well as on the verbal level when working with Indian students. Indians have strong ties and kinships which cannot be penetrated by people who are not warm and sympathetic. It was recognized that the bulk of the new teachers coming out of colleges have the potential for interacting successfully with Indian children.

The teacher should gain the love of the children before attempting to deal with their cultural conflicts, for only through gaining the confidence and love of the children can he become an effective instrument in modifying the pupils' views of themselves and their duo-cultural heritages. It is the responsibility of the teacher to supplement the Indian culture enough to allow the children to get along in the society in which they live. At the same time the teacher should provide accurate information about California Indian backgrounds for Indian children and their classmates.

III. In What Ways, if Any, Did Your Preparation for Teaching Aid You in Teaching Indian Children?

Most participants noted that teachers starting work in a school with a high percentage of Indian students need additional preparation for special teaching responsibilities. Although a number of teachers favorably cited college studies in history, anthropology, sociology, education and psychology, they recognized the need for additional techniques in working with the special problems of Indian children.

Specifically, each of the study areas mentioned above was helpful for the new teacher. Study in a field, though, was not seen as an answer in itself. No matter how well versed the teacher happened to be in his particular academic background, a good deal of additional work, study and understanding was required before he became qualified to handle this role as a teacher of Indian children.

In general, the participants emphasized that experience rather than formal education was the most important single element in preparing them to teach Indian children, but also in working with any culturally different ethnic group.

This second question, then, turned out to be little more than a specialized part of the question which sought the special talents or training required to teach Indian children.

Granted, special fields of study were believed to provide invaluable preparation for teaching Indian children. However, it was felt that preserivce and inservice workshops during the summer and the school year dealing specifically with the problems of Indian children and the development of a sincere desire on the part of the teacher to work with these children were far more important in the preparation of teachers of Indian children than any particular college course or series of courses.

IV. What Changes in Teaching Have You Made in Order to Adapt to the Special Needs of Indian Children?

California schools, in general, operate to serve the needs of a middle class society. Teachers are too often prepared to teach only in this type of environment.

Most Indian children, of course, do not come from middle-class oriented families. Upon entering school, such children are therefore thrust into a social setting entirely foreign to their background.

The problem a teacher faces in working with Indian children could arise, for example, during a discussion of nutrition when the teacher asks, "What did you have for breakfast today?" If the Indian children have had no breakfast, the teacher, in forcing an answer, may cause them to become defensive and perhaps to lie. The teacher must be aware of such problems and adopt approaches to teaching that are less damaging to the self-images of the children.

Another trait that differs from middle-class white culture is the Indian characteristic of non-verbalness and deliberateness in action. Indian children often are labeled obstinate by the uninformed teacher becuase they refuse to answer questions for a teacher. The practice of avoiding an ultimatum and giving the Indian students time to consider the question will often be rewarded with a previously silent child "opening up" and becoming a part of the class.

In general the teacher who understands the adjustment problems peculiar to the Indian children and can relate this knowledge to the environmental demands of the classroom has less difficulty in adapting to each new situation as it arises. Experience based on this understanding is the way for a teacher to learn how to meet the day-to-day problems which arise in the classroom and to handle them in the way which will best benefit the children.

The participants, in their discussion of this question, were concerned about the existing programs of the colleges and universities in the State. However, they recognized the difficulty of trying to educate a teacher planning to work with California Indian children in a time of rapid changes in culture and social organization. The problems may be quite different even within small geographic areas. For example, there may be five to ten variations in Indian culture within a twenty squre mile area. Thus, if a program exists where a teacher receives extensive training and preparation for working with a particular Indian group, much of this training might not be helpful if the teacher takes a position teaching children of another nearby Indian group.

V. What Problems Do You Feel Exist for Indian Children in the Classrooms in California

One of the biggest problems many Indians must face in the classroom is one which has arisen out of a typically Indian characteristic--the unwillingness to compete in certain intellectual activities. This, for many, is a learned cultural trait and is reflected in many things Indians do. In a classroom where some Indian students are present, rarely does an Indian student volunteer to answer a question. The Indian children have learned that it is good to protect their peers and themselves from being noticeably different in the white man's world.

The avoidance of competition seems to be directly related to the self-images the Indians have and the insecurtiy of the Indians due to their native concepts of their culture. This may or may not be the fault of Indian children. The images that they have are frequently imposed upon them. These notions are stereotypes that other pupils in the classroom or even the teacher or members of the community may have. At any rate, the images may exist at a very early age. If the Indian children are not allowed to reshape their images in preschool or early school years, they may conclude, "I'm just an Indian anyway, so what does it matter if I try or not."

This kind of apathy and defeatist thinking seems to perpetuate itself. Most Indian children in school have poor self-images as well as a problem of communicating on the same level as their non-Indian classmates. They remain shy and do not make new friends easily. In the classroom they are uncomfortable and do not volunteer answers even when they are well prepared. Outside of the classroom, during the recess or lunch period, they seek the security of other Indian children and thus segregate themselves from the non-Indian students. As they grow older, this segregation or alienation grows and it becomes ever more difficult for the Indian youth to identify where their problems began and who is doing the persecuting the Indians feel so strongly.

The behavior problems have inevitable influence upon their classroom performances. Much of the motivation for learning that may have been generated in early years diminishes rapidly from intermediate grades on. The pattern of achievement levels off and falls rapidly behind standard norms. High school dropouts are frequent. A disappointingly small number of Indian children complete their high school education.

New pre-school programs for Indian children may offer one opportunity to bridge the two different worlds in which many California Indians live. Staffs should be trained to understand disadvantaged children and aides should be selected from the communities where the children reside. A more gradual and lasting transition may thus be effected.

Those Indian students who have accepted white middle-class values and have developed the willingness to compete, become active adult members in that society. They may or may not have retained their Indian heritage. Some continue to work closely with less privileged Indians; others are absorbed in a way which leaves the fact that they are Indians a matter of incidental concern.

For all Indians one path to a productive adulthood can be found in more extensive education related to their needs than that in which they participate today.

VI. If You Could Improve the Education of Teachers of Indian Children, What Would You Recommend?

The teacher who understands the broad, over-all problems of the Indian child, who is an effective teacher, well versed in the techniques of the profession, who has done extensive work with the peoples in the community where he will work, and who has the facility to become an accepted and respected part of that community, has the best opportunity to become a successful teacher of Indian children.

Individuals with these characteristics exist in the colleges and universities of the state today. The problem is to find them and to recruit them for teaching Indian children.

A professional recruiting program was seen as a most important first step in solving the education problem which, in its turn, is the key to the Indian's future. This program could be handled best by the Indian people themselves, perhaps working in and through the State Department of Education. The recruiters could conduct a continuing schedule of interviews among the undergraduate students in the state educational institutions both actively to recruit teachers for the school districts with a high number of Indian students and also to make the students and the institutions aware that the field of Indian education is available to them as a specialized career.

Direct involvement of pre-service students in projects within communities where Indian children reside could be a valuable recruitment aid. Inservice opportunities within local districts to produce curricular materials or to engage in research activities related to advanced degrees would also prove to be additional inducements for recruitment.

To supplement this recruiting, the participants recommended that a booklet be prepared in each county having school districts with a high proportion of Indian students. This booklet would be an in-depth report citing culture, specific problems, history and the economic situation of the area. In effect, the booklet would be a social studies "textbook" relating to that particular region and could be used as a study guide by prospective students who had selected the field of Indian education. The general feeling was that such a booklet would in itself not be as effective as a workshop or inservice education program, but would be more effective than having the teacher enter the area with little background.

It was noted on many occasions, however, that all Californians need to be better informed about the rich cultural background of American and California Indian cultures prior to the coming of the Europeans. Teaching materials should be provided which give an honest picture of Indian life and personality strengths so that Indian children need not continue to be subject to the self concept of being "just an Indian." White children need to be informed of both the good qualities and of the less noble traits and actions of their own ancestors. That is, a balanced history of the conquest of America might contribute greatly to the citizenship education of all Californians.

Another recommendation for the participants was that each teacher interested in working with Indian children should be able to help them form future occupational goals. Conflicting views were noted with regard to the dropout problem and vocational training. It was urged on the one hand that this rate be reduced through more relevant schooling. On the other hand it was suggested that the Indian children should be given vocational guidance early so that when they leave school, they will have the means of supporting themselves.

The recommendations for summer workshops, preemployment workshops in individual school districts, and inservice education programs made in previous sections were introduced again in answering this fifth question. These recommendations appear to be the most important element in improving the education of teachers of California Indian children.

VII . Conference Summary

The general consensus of the conference participants was that California Indians have achieved less in formal education than other Californians even though, in most cases, the facilities for Indian and non-Indian students are substantially the same. The consensus reinforces and supports the February, 1966, Report of the State Advisory Commission on Indian Affairs.

Strong feelings were expressed at the conference that all individuals sharing the responsibility of formal education for Indian children need to engage in extensive dialogue about the educational needs of Indian children. Particularly, California Indian adults should play a much more active role in this dialogue.

All participants agreed that the need for positive self-images for Indian children was of paramount importance within the school setting. There was real concern, however, on how these self-images should be formed. Within California there are many diverse groups of Indians. These groups include those singularly different from the culture around them and who maintain Indian traditions of the past, those who are living apart as Indian ethnic groups but who have lost contact with their Indian past, and those known as Indians who--with varying degrees of identification--live in urban centers. Each group may require a different provision for its educational needs.

Many expressed the view that further clarification is needed of the extent to which educational problems of Indians are peculiar to that ethnic group, and the extent to which they are common to members of impoverished, socially disadvantaged groups in modern urban-suburban society. Dissemination of information about existing research data is also needed. A relevant question is whether current compensatory education methods are simply not being applied to schools attended by Indians, or are inadequate to meet the needs of Indian children.

Programs for improvement of education for Indian children in California should be directed in at least five ways:

(1) The involvement of Indian adults in a series of conferences to determine what cultural emphases they desire in the education of their children. To this end the Indians in attendance at the conference formed an ad hoc committee to follow up the positive suggestions coming out of the discussion sessions. Specifically, an eight member committee is to recommend to the State Legislature that funds be provided to implement the suggestions of the conference; to work toward establishment of future conferences involving more Indian people; to study ways and means of financing educational programs for Indian children; and to investigate ways and means of gathering and disseminating resource material for teachers of Indian children and other teachers.

(2) Inservice education program for teachers of Indian children at

the local level, utilizing extension services from institutions of higher learning, and involving Indian adults, teachers and administrators within one or several closely related school districts.

(3) Preservice and inservice programs for teachers in selected institutions of higher learning, utilizing course work in anthropology and history of California Indians, as well as work in social psychology, and summer institutes which emphasize teaching techniques and which should be held near the centers of Indian population.

(4) New innovations designed to facilitate the recruitment of teachers for schools with Indian pupils are vitally needed. These innovations might include offering salary incentives, offering intensive in-the-field preservice experiences similar to those of the Peace Corps, or offering opportunities for inservice involvement in curricular development or research activities.

(5) Greater utilization of compensatory education and anti-poverty funds within the local school district on behalf of Indian children. School boards and Indian associations should be provided complete lists of special federal and state aid programs at earlier dates than they now seem to be available. It was felt that the new programs for the disadvantaged, Indians as well as non-Indian, can stimulate teachers, administrators, and school boards to search for innovative educational procedures.

Appendix F: American Indian Pupils and Personnel in California*

Preliminary tabulation, racial and ethnic survey of California Public Schools, October 1965, Prepared by Frederic R. Gunsky

A. Pupils reported as enrolled (other than adults):

Alameda county	543
Alpine	68
Amador	43
Butte	200
Calaveras	41
Colusa	17
Contra Costa	230
Del Norte	314
El Dorado	28
Fresno	395
Glenn	60
Humboldt	1,014
Imperial	280
Inyo	399
Kern	222
Kings	70
Lake	145
Lassen	101
Los Angeles	2,143
Madera	110
Marin	36
Mariposa	70
Mendocino	409
Merced	40
Modoc	49
Mono	56
Monterey	131
Napa	20
Nevada	15
Orange	320
Placer	87
Plumas	114
Riverside	520
Sacramento	237
San Benito	---

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*Subject to correction. Population estimates indicate larger enrollment of American Indian pupils should have been expected. Some may have been counted under"Spanish surname," "other white," or "other nonwhite."

San Bernardino	335
San Diego	685
San Francisco	148
San Joaquin	94
San Luis Obispo	40
San Mateo	116
Santa Barbara	78
Santa Clara	305
Santa Cruz	38
Shasta	333
Sierra	18
Siskiyou	304
Solano	85
Sonoma	307
Stanislaus	98
Sutter	17
Tehama	45
Trinity	29
Tulare	271
Tuolumne	65
Ventura	89
Yolo	58
Yuba	62
TOTAL	12,138

[Editor's note: it is very clear that teachers, who were largely responsible for assigning ethnic designations in this census, are not able to identify their U.S.-born Indian students in urban areas. San Francisco reported only 148 Indian pupils in spite of the residence of some 600 native California Indians and several thousand out-of-state Indians there.]

B. Certificated personnel:

Teachers	184
Principals, assistant principals or college administrators	15
Other certificated	11

C. Districts reporting more than 100 Indian pupils (other than adults):

Bishop Union Elementary, Inyo
Del Norte County Unified
Eureka City Schools, Humboldt
Klamath-Trinity Unified, Humboldt
Los Angeles City Unified
Montebello Unified, Los Angeles
Mt. San Antonio Junior College, Los Angeles
Oakland City Unified
Plumas Unified
Porterville City Elementary

Round Valley Unified, Mendocino
San Diego City Unified
San Francisco Unified
San Pasqual Valley Unified, Imperial
Santa Rosa Elementary and High School, Sonoma
Ukiah Unified, Mendocino

D. Districts reporting between 76 and 99 Indian pupils (other than adults):

Banning Unified, Riverside
Bishop Union High, Inyo
Fall River Joint Unified, Shasta
Fresno City Unified
Lakeport Unified, Lake
Los Angeles City Junior Colleges
Mt. Diablo Unified, Contra Costa
Needles Unified, San Bernardino
San Jacinto Unified, Riverside

E. Districts reporting between 50 and 75 Indian pupils (other than adults):

Alpine County Unified
Arcata Union High, Humboldt
Auberry Union Elementary, Fresno
Clovis Unified, Fresno
Garden Grove Unified, Orange
Happy Camp Union Elementary, Siskiyou
Hayward Unified
Kern County Joint Union High
Lone Pine Unified, Inyo
Mariposa County Unified
Marysville Joint Unified
McKinleyville Union Elementary, Humboldt
North Fork Elementary, Madera
Palermo Union Elementary, Butte
Richmond Unified
Riverside City Unified
San Jose City Unified
San Juan Unified, Sacramento
Shasta Union High
Sierra Joint Union High, Fresno
Stockton City Unified